

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

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NEW SERIES
VOLUME XLII. No. 46

REMEMBER THE ORPHANAGE AT THANKSGIVING



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Nashville, Tenn.



DR. CLAY I. HUDSON
Southwide B. A. U.
Secretary
Nashville, Tenn.



REV. D. A. McCALL
Corresponding Secretary
State Convention Board
Jackson, Miss.

SOME OF THE GUEST SPEAKERS

Mississippi Baptist Training Union Convention, Laurel, Nov. 21-23

See Program on Page 13

Who's Who and What's What

Maryland Baptists gave the past year to all missions \$62,818.35.

Louisiana Baptist Board met Monday for the purpose of electing a Mission Secretary.

The Baptist Message got out an enlarged pre-convention number for Nov. 7. And it was a good one.

Evangelist Gypsy Smith, Jr., recently suffered a heart attack as he began a meeting at Lexington, Virginia.

It is said that up to the latter part of September 26 Baptist churches in London had been hit by German bombs.

When the State Convention met in Jackson, Miss., in 1900 there was only one white Baptist church in the city. Now there are seven within the city and three others near by.

Those Protestant Methodists who refused to go into the union of the various Methodist churches a few years ago have organized into a new church called "Bible Protestants."

The Watchman-Examiner says that last year 93,000 people were refused life insurance because of excessive use of alcoholic liquors, and that the percentage of fatal accidents with cars due to drunkenness was twice as large in 1939 as in 1933.

You will be deeply interested in what Dr. C. E. Maddry of the Foreign Mission Board has to say on page 16 about our missionaries. Let us join him in earnest prayer for them in these difficult times.

Pastor John W. Cook is resigning the churches at Union Church and Fayette, effective December 10th, to accept the churches at Maben and Mantee. He will be on his new field after Dec. 10th living at Maben.

Winthrop Rockefeller, son of Jno. D. Rockefeller says he went through college waiting on tables, cleaning rooms, and that in a Texas oil field he dug ditches and did other similar work. A little of this all down the line will help to make democracy safe for the world.

Welcome to Laurel! We are happy to know that the State Baptist Training Union will meet in our city at the First Baptist Church. All of the Baptist churches in our city are waiting anxiously for that great host of young people to come. A hearty welcome awaits you.—L. G. Gates, Pastor.

Our Christian brethren in Rumania and in Japan are face to face with the probability of severe persecution. Our friends in England are suffering terrible losses in their church property as well as their homes. It ought to lead us to be willing to make sacrificial gifts to the Lord's work in a day of need like this. May God save us from selfishly holding to what God has given us in trust.

Alabama Baptists contributed through their Convention Board a total of \$341,901.74 in the year just closed. This includes Ministers' Retirement money and what was given by the Sunday School Board for work in the state.

To Calvary Baptist Church, Lawrence County: This and subsequent issues of the Baptist Record come to you as a gift from the pastor. Read them; study them; and you will grow in knowledge and usefulness.—C. O. Daniels.

On account of unfavorable weather there were not so many as usual at the Sunday evening service of Calvary Church, Jackson. But the Lord was with them, and ten were received for membership; two of them were grown people received for baptism.

Mr. T. C. Clark, Jr., who was graduated from Mississippi College in June is now Student Secretary at Alabama Polytechnic Institute at Auburn, and works in cooperation with First Church. He is one of the finest young men that has gone out from the college, and will be greatly useful in his chosen work among young people.

A deacon of First Church in New Orleans told us a few days ago that the recent meeting in which Prof. Chester Swor preached was probably the most satisfactory since his connection with the church. The church closed its year recently with a surplus in the treasury, an unusual experience. The surplus was given to the Cooperative Program.

Sparks and Splinters

"Charity and Children" says, "We have never knows an offering taken in a tent owned by the self-invited evangelist for anything but for the evangelist himself."

Report comes through the Foreign Mission Board in Richmond that the Rumanian government has again shut down the work of Baptists in that country. Details are not furnished us.

The First Baptist Church, Meridian, during the past associational year has been richly blessed. There have been 208 additions, of which 132 were for baptism. Total gifts exceed \$32,000.00. The entire church structure has been thoroughly repaired and redecored.

A lady whose name we do not know writes to say that if the women want a debtless denomination by 1945, it can be had by leaving off the cosmetics. She adds that if this is done the men need not have any part in the debt paying. We know some things the men can leave off with profit to all concerned.

Brother E. I. Farr, clerk, sends the following facts about Jones County Association: Number of churches 34; present membership 8,417; baptisms for the year 458; Sunday school enrollment 5,657; B. T. U. enrollment 1,882; W. M. U. gifts \$3,927.96; gifts to local causes \$45,136.02; gifts to all missions \$9,115.12.

Less than half a million Seventh Day Adventists gave last year \$12,000,000 to Home and Foreign Missions. We have a quarter million Baptists in Mississippi, at at the present rate it will take us forty years to give as much to missions as Adventists give in one year. All of them tithe. Most of us don't.

During the fiscal year ending July 1, either the liquor traffic "trapped 1,445,337 new customers or else the old customers changed during the year from occasional drinkers to alcoholics," says the W.C.T.U. Government figures on liquor consumption for the fiscal year show that the total drink bill was \$3,316,735,757 for distilled liquors, beers, and wines—an increase of \$200,148,628.—Ex.

First Baptist Church, Meridian, recently extended a call to Mr. James P. Davies who is head of the music department of the Northwestern Seminary and Bible Training School of Minneapolis, Minn., to become its minister of music and education. Brother Davies has accepted and will begin his work in Meridian February 1. He is a Christian young man of large achievement and the church feels it is very fortunate to receive him. Mrs. Davies is a graduate of the school where he is now teaching.

Every year the colleges publish a list of "Who's Who" composed of the names of students who are outstanding in achievement along some line of school activity. Those recently selected for this honor at Mississippi College are: Red Franks of Columbus, Buck Seitz of McComb, Austin Dobbins of Louisville, Ky., John Wills of Newton, L. G. Horn of Magee, J. C. Murphy of Clinton, Roland Marole of Leland and Dick Mullins of Clarksdale. Among these is one preacher and three others who are preachers' sons.

We opened the morning paper Nov. 6 to read that Mr. Roosevelt had won by what was almost a "landslide." On the same day we opened the "United States Baptist," published in Chicago, and read its prediction that "Willkie Will Win." Of course it was written a few days before the election. We hope the "United States Baptist" is more nearly correct in other matters. Editor Mike Elliott says that he "risks his editorial neck" in this prediction. About the biggest mistakes preachers ever make is when they get to talking about the future, about what is going to happen. There are lots of places in the Bible where you will find the words "We know," and they are well worth studying. But there are some things that "No man knoweth," and it becomes us to speak about them with all modesty.

"COME UNTO ME AND REST"

When skies are gray and clouds dismay,
And we are in distress;
By faith each day we hear Him say,
"Come unto Me and rest."

When trials sore and sins the more,
Would overwhelm the breast;
He ever stands with outstretched hands;
"Come unto Me and rest."

So come what may from day to day,
Though wars our faith do test;
In Him is peace, from sins release,
"Come unto Me and rest."

—Ernest O. Sellers
Baptist Bible Institute
New Orleans, Louisiana
BR

Brother E. L. Douglas, who went from Hollandale, Miss., to Virginia may be addressed at Roanoke, Va., Route 6, Box 197A.

Sandersville Church, E. I. Farr pastor reported to the association 208 members, four baptisms, 14 by letter; gifts for local work \$1,018.63, and \$69.65 for missions.

Dr. J. O. Williams, Business Manager of the Sunday School Board warns against any person who comes to you or your church soliciting advertisements to be put in song books, promising to send the books free. Such are absolute frauds and should be reported to officers. The Sunday School Board does no such business.

Dr. L. K. Williams, president of the National Baptist Convention Incorporated and pastor of Olivet Baptist Church in Chicago was killed in an airplane crash Oct. 29. He was also one of the vice-presidents of the Baptist World Alliance. He was one of the greatest leaders among Negro Baptists in our generation.

IMPORTANT: For special reasons we are asking that any of our readers who have copies of last week's Baptist Record which they are willing to give will send them to Rev. M. C. Whitten, Hernando, Miss. That issue has pictures of the Hernando Church and pastor. He wishes them for distribution. We have none left.

Pastor A. T. Engell reports the ordination of Mr. Paul Wilhite as deacon of Schlater Church, Nov. 6, after examination by the pastor and other deacons. The opening prayer was led by Rev. Ray Truitt, the sermon by Rev. B. T. Beckham of Calvary Church, Greenwood, the ordination prayer by Rev. Van Hardin, assistant pastor of First Church, Greenwood, and the laying on of hands by all pastors and deacons present.

Dr. Louie D. Newton of Atlanta reports that by Nov. 1 there was sent \$181,693.15 for the help of British Baptist Missionaries who are cut off from support of their home base. Southern Baptists undertook to raise \$200,000.00 for this purpose, and Dr. Newton urges that we finish this undertaking by reaching our goal forthwith. Mississippians sent \$6,478.53 for this purpose. Any who have not contributed may still do so by sending to Secretary D. A. McCall, Jackson, Miss., indicating that it is intended to help British Baptist missions. Texas Baptists gave \$42,527.06. Virginia gave \$19,258.15. Then come Georgia, South Carolina, North Carolina, Tennessee, Oklahoma, Kentucky, etc.

The Ohio W.C.T.U. sent an advance committee to take a census of eating places in the city in order that they might post for their convention delegates a list of "dry" restaurants. About 800 delegates attended this state convention. They heard speakers term the drinking woman "a new and unwelcome citizen" who ought to be called "Jane Barleycorn," a member of the family of John Barleycorn. An auto with a drinking driver at the wheel was classified as a "slaughtermobile." Their national president, Mrs. Ida B. Wise Smith, told them that there are now in America "two saloons for every church and five saloons for every three schools." "For every two dollars which we in America spend for education," she said, "we are spending three dollars for liquor."—Christian Century.

Pastoral Problems

By Norman W. Cox

"WHERE WE SERVE"

The old saying, "Man proposes but God disposes" is never more applicable than in what happens in the matter of a preacher securing a call to a church. The man whom God calls to proclaim the gospel of Christ, if he is true to that calling, is a soldier under orders all of his life. Soldiers do not choose their post of service, they are sent by their Commander. The average soldier, like the average preacher would doubtless prefer to choose his place of service but God shows little patience and no consideration of that desire. The Apostle Paul longed to be a missionary to the Jews but God had appointed him to be his messenger to the Gentiles. He wanted to go to Bythinia but God sent him to Troas. He planned to hurry on to Rome and go to Spain, but God kept him in jail for the sake of the gospel.

My lot in life as a minister has been singularly fortunate and blessed from the point of view of the calls that have come and the churches I have served. At the same time, it is also true that the places to which I have really aspired and situations which I have truly wanted and the particular opportunities that were my special desire have almost altogether been denied me. Now, after more than twenty-five years of experience, I have come to see that God would determine where his servants minister.

Several years ago a church called me to be its pastor. I was not interested in that church and indicated to the chairman of the pulpit committee that I would not consider it. He called me by long distance telephone and spent about \$15.00 telling me things I needed to know. The burden of which was, "if you know how this call came about you would not turn it down without thoroughly and prayerfully considering it." I then visited the field. The more I saw of it and thought about it the less I wanted it, at the same time, the conviction finally developed that I should accept. I did accept. The evidence that it was God's will that I go was apparent from the first day after I accepted the call.

If God calls a preacher to a church and the preacher follows the will of his Master there he needn't become restless and wish another field. In God's own time and way he will dispose of the question where he ministers.

BR

The reason a Seventh Day Adventist gives 20 times as much to missions as does a Mississippi Baptist is that the former tithes his income.

An effort is being made in Germany to unite all the free churches, that is those not now supported by the government, into one body. This is a similar movement to that in Japan.

Brother Dewey M. Metts of Aberdeen delivered his first sermon as pastor of the Derma Baptist Church on Sunday, Nov. 3, to a large congregation. A very interesting and inspiring sermon on the subject, "In the Beginning God." Seven additions to the church and great interest manifested in the new program—Grace Howell.

We have just read with much interest the life of Helen Barrett Montgomery from the Revell Pub. Co. Mrs. Montgomery was an interesting woman. Most of the book is made up from her own letters, which were preserved from her school days at Wellesley. She became an author whose books reached a circulation of hundreds of thousands. She was the only woman who has been president of the Northern Baptist Convention. She was deeply interested in missions and traveled widely. The biography is brief. Little for instance is said of her home life. The tributes to her in the book, written by friends are not all very revealing. But her life is well worth knowing about, and this book will help. Price \$1.25.

MARVELOUS TEN YEARS' GROWTH OF SOUTHERN BAPTISTS—1930-1940

By E. P. Alldredge, M.A., D.D., Secretary
Department of Survey, Statistics and Information
Baptist S. S. Board, Nashville, Tenn.

Is there a deliberate effort on the part of some groups in the United States to belittle the Baptists and even to besmirch their good name? It would certainly seem so. The success of the Baptist World Alliance meetings in Atlanta, Ga., in 1939, was evidently more than these persons could endure.

Here comes the Bureau of Census and makes a release of Southern Baptist statistics for 1936 which they knew and acknowledged to be incomplete, but which they sent to the press of the nation without explanation, showing a purported great fall-off for Southern Baptists during the past ten years; whereas the facts are Southern Baptists had a net gain of 774,262 (20.8%) for this particular period (1926-1936).

Then here comes the LIFE magazine, writing up the town of Rushville, Indiana, and says: "The town has 19 churches and a number of joints." Note that stab at all the churches, will you? In the mind of the reporter of this magazine at least, joints and churches belong together! But this magazine goes on to say: "In the latter (joints) poker, forty-one, and rummy games are run in backrooms and cellars; and young girls drink coca-cola chasers with whiskey while planning to attend the Baptist Sunday school next morning."—See LIFE, page 37, August 12, 1940. That's the type of persons, this magazine would have the public believe, who attend Baptist churches!

Well, I am not going to help them. On the contrary, I fear I will have to make them "madder still." For in these last ten years (1930-1940) God has marvelously blessed these hated Baptists, and Southern Baptists in particular, and I am going to tell you about it in a way that even Baptist-haters can't miss the point:

1. Gains In Church Membership.

(1) In the last 20 years (1920-1940) Southern Baptist church membership has had a net gain of 2,130,828 or an average annual net gain of 106,540.

(2) But during the last 10 years (1930-1940), Southern Baptist church membership has had a net increase of 1,178,529 (31.2%), or an average annual gain of 117,853.

(3) And this great progress (31.2%) was made while the population in the bounds of the Convention increased by only 9.3%.

2. Gains In Soul Winning and Baptisms.

The secret of these large gains in church membership among Southern Baptists is found in their great soul-winning record.

(1) During the last 21 years, for example, there have been baptized on profession of faith, a total of 4,315,915 persons, or an average of 205,519 persons every year for the 21 years.

(2) During the last ten years (1930-1940), moreover, even this good record has been eclipsed. For the annual number of baptized into the churches has increased from 198,579 in 1930 to 269,155 in 1940, the total number baptized during the ten years being 2,182,020, or an average of 218,202 per year!

3. Gains in Sunday School Enrollment.

(1) In 1938, we published in the Southern Baptist Handbook (page 346) a table showing the 20 years' growth of the Sunday school work of the ten main denominations in America. This table shows that during those twenty years Southern Baptist Sunday schools had a net gain of 1,347,189, while the other nine main denominations in America had a combined net gain of only 873,208! That is to say, in the last twenty years, Southern Baptists have had a half million more people to come into their Sunday schools than any nine other large denominations in the nation!

(2) We have published a table in the 1940 Handbook which shows the comparative Sunday school gains of Southern Methodists and Southern Baptists covering the past twenty-five years. Two very remarkable things are disclosed in this

comparison, year by year for the past 25 years. The first is that the enrollment gains of Southern Methodist Sunday schools, during the past 25 years, were only 196,753; whereas Southern Baptist Sunday school gains, during the same period, were 1,763,051, or nine times that of Southern Methodists. The second thing revealed in this table is that, whereas Southern Methodists had 86,397 more persons in Sunday school than Southern Baptists, twenty-five years ago, Southern Baptists have today almost a million and a half more people in their Sunday schools than have Southern Methodists.

(3) During the past year the United Methodist Church, composed of the Northern, Southern, and Protestant Methodist bodies and outnumbering Southern Baptists by 3,000,000, had only 52,378 net gain to their Sunday schools; whereas Southern Baptists alone had a net gain of 155,002 to their Sunday schools.

4. Gains In Baptist Training Union Work.

The gains which have come to the Training Union work of Southern Baptists within the past ten years are well-nigh unbelievable.

(1) The number of B. Y. P. U.'s for example, have increased from 22,511 in 1930, to 43,095 in 1940—a net gain of 20,584 organizations in the ten years, or an average annual gain of 2,056 new organizations each year for the past ten years!

(2) The enrolled membership of the Training Union organizations has increased from 501,405 in 1930, to 815,528 in 1940. This is a net gain of 314,123 (62.6%) for the ten years, or an average annual gain of 31,412 young people in training for effective church membership for every year of the past ten years.

5. Gains in W. M. U. Work.

In addition to the great gains in personal service, mission study, the raising of some \$2,500,000 each year for the mission causes of Southern Baptists and the great program of education and training which the W. M. U. carries on, both the W. M. U. organizations and membership have made great gains.

(1) The organizations of the W. M. U., for example, have grown from 29,777 in 1930, to 39,720 in 1940, which is a net gain of almost 10,000 new organizations, or 1,000 new organizations for every year of the past ten years.

(2) The membership of the W. M. U. organizations, moreover, has increased from 531,394 in 1930, to 747,845 in 1940, which is a net gain of 216,451 (or 40.7%) for the ten years.

6. Gains In Vacation Bible School Work.

We fear no one will believe the amazing records of achievement wrought in our Vacation Bible School work. By the way, Dr. Howard Lee Jones, a great Baptist leader and brother of Dr. Carter Helm Jones and Dr. M. Ashby Jones, assisted by Mrs. Eliza Hawes, a sister of Mrs. Jno. A. Broadus, in July 1898, conducted the first Vacation Bible school in America, so far as I can learn. This school was conducted in Epiphany Baptist Church, New York City, by these two great, Southern born, Baptist leaders.

Dr. Homer L. Grice came to the Sunday School Board at Nashville, Tennessee, in 1924, and established one of the first regular departments of Vacation Bible School work known to the nation. During the past ten years, the progress of this work among Southern Baptists has been almost unbelievable!

(1) The number of Vacation Bible Schools held in 1929, for example, was only 387; whereas, the number conducted in 1939 reached the total of 4,349—a net gain of 3,962 Vacation Bible Schools in the ten years, or an average net gain of 396 new Vacation schools for each year for the ten years.

(2) The enrollment of boys and girls in these Vacation Bible Schools, moreover, grew from 51,079 in 1929 to 421,377 in 1939—a net gain of 370,298 boys and girls enrolled in Vacation Bible Schools for the ten years, or a yearly net increase of 37,029 boys and girls enrolled in Southern Baptist Vacation Bible schools!

7. Gains In Church Property.

Because of the ravages of the long depres-

sion (1929-1936), we will get a better picture of Southern Baptist progress in church buildings if we go back over the past twenty years.

(1) In 1920, for example, Southern Baptists had only 18,318 church houses; whereas we now (1940) have 23,008—a net gain of 4,690 church houses in twenty years, or an average net gain of 234 new church houses each year of the period.

(2) But all during this period, old church houses were being made over and enlarged. In fact, about 12 church houses were being remodeled, during this period for every new one built. So that Southern Baptists came to the end of this period with unbelievable gains in the value of their church property. The total value of Southern Baptist church property in 1920, for example, was only \$74,273,728; whereas now (1940) it stands at \$214,724,695—which is a net gain of \$140,450,967 in church property in the past twenty years (1920-1940), or an average net gain of over \$7,000,000 per year for the past 20 years, in spite of the ravages of the long depression.

8. Gains In Schools and Colleges.

Another astonishing thing has happened to Southern Baptists during the past 20 years (1920-1940). In the first place, they have lost 51 schools and colleges (42 academies and 9 senior colleges to be exact). But in spite of these great losses, they have increased the student body in their Christian schools and colleges by 10,023 during these 20 years. They also have 506 more ministerial students in school now than 20 years ago; and they have added \$18,984,010 to their school property (in houses and lands and improvements), and \$16,798,830 to the endowment of these schools and colleges. That is to say, in spite of their great losses, Southern Baptists have added \$35,782,840 to the property and endowment of their Christian schools, or \$1,789,142 a year for the past twenty years.

There have been many other great gains which we cannot mention here.

What of the Future?

In the year 1950, Southern Baptists, under normal conditions and maintaining the same rate of growth as at the present, will have the following forces:

Population in the bounds of the Convention—50,057,769.

Churches (local congregations)—26,044.

Annual number of baptisms—412,000.

Church members—6,500,000.

Sunday school enrollment—4,500,000.

Church property—houses and grounds—\$284,724,695.

Gifts to Missions and Benevolences—\$6,805,214.

Total contributions, all purposes—\$46,305,812.

Baptist Training Union membership—1,325,000.

W. M. U. membership—1,052,227.

Rev. Robert C. Cannon left Mississippi a few years ago for inviting fields elsewhere. He is now pastor of Emmanuel Church, Charleston, W. Va. In the past year the church has given \$9,750.00 to all causes, and 107 have been added to the church, 63 of them by baptism. In every way the church seems to be advancing and hopeful.

By the aid of Dr. Crouch of the Southern Baptist Executive Committee the Baptist Bible Institute of New Orleans has been able to refinance its obligations on much better terms than they have had hitherto. The interest rate has been reduced about one-fourth, making a large saving in the end. The payments extend over a period of ten years, allowing the privilege of paying sooner if practicable. It is the hope of the Institute that special gifts will enable the management to pay the debt by 1945, when we hope to have a debtless denomination. In addition to the saving on the interest rate, the creditors contributed half of the accumulated interest on a mortgage debt, which saved the denomination nearly \$20,000. President Hamilton is greatly relieved by this arrangement and is grateful for the favor of God and the assistance of His people.

EDITORIALS

COMMITTEE ON PUBLIC RELATIONS

The Southern Baptist Convention has for several years had in and around Washington a "Committee on Public Relations." It may have changed its name a time or two, to enlarge or widen its sphere of activities. This is a matter which needs to be studied carefully, and of course there is no opportunity to study it during the sessions of the Southern Baptist Convention. It might be a good subject for the editors to discuss in their winter meeting when they wish something interesting and worth while to chew on. The State Secretaries might do the same; or some of the groups at Ridgecrest could study it out and throw some light on it. This committee used to confine itself mostly to looking after chaplaincies in the Army and Navy. Then they began to contact various federal officials or departments to look after the interest of Baptists throughout the world.

The work of a committee like this has some definite problems on its hands. And its success or failure will depend on the character and standing of the men who compose it. Their job is most as difficult as that of the State Department in handling questions of international concern. A slight mistake can produce incalculable harm. A tactless move can frustrate all the desires of the Convention which the committee is supposed to represent.

We are not writing because we have any light to throw on the matter under discussion, but in the hope of provoking some discussion by those who are in position to throw light on it. We had better have a definite understanding as to what are the duties of this committee, and some report of its work so as to determine something of its value.

We do have this much of a suggestion to make. As we see it the thing most needed and most helpful is to find out what is going on in Washington that affects religious conditions in America and throughout the world, and to give suitable publicity to all the facts. How to get this and who is the proper one to handle it may be a difficult problem, but ought not to be an impossible one in a democracy which we are supposed to have. It is plain that Catholics have a way of finding out things, even before they happen, and that their influence in Washington is felt in other parts of the world.

Take the State Department for example, there are some of the ablest men in America connected with it. Men of sound sense, courage, plain speech and genuine patriotism. But there is an element in the State Department which seems to be able to pull a trick every now and then. For example when nearly all this country was favorable to the Republic of Spain some wires were pulled to help Franco to win. Everybody knows that the Catholic church was behind Franco. And more recently it is said that the State Department has recommended a loan to Franco who is hand in glove with the Rome-Berlin Axis. There's something queer about all this.

The devil does most of his work in the dark. The Lord does all of his in the light. What we need in Washington is somebody who can find out what is going on and let it be known. What goes on behind the scenes is often more important than what is published in the open. Baptists and all Protestants need a "Merry Go Round," conducted by somebody who knows the facts and has sufficient discretion and courage to give them to the world. Whether or not that is a part of the business of the Convention may be open to discussion. Maybe our Baptist papers have some responsibility here.

A card from Rev. E. P. Keene requests that his paper be sent to Mullins, S. C. We hope for him abundant blessing in his new field.

BEING MADE POWERFUL

Ephesians 6:10

Before Paul says anything about the armor which we are to put on, he first says, "Finally be made powerful in the Lord, and in the strength of his might." And that comes first. There is no use of having a soldier's outfit if the soldier's strength is not there. The first thing which impresses you about a seasoned soldier is his physical strength and vigor. Notice how he carries himself! He has been put through a physical drill, taught how to stand, how to walk; he is put through just those exercises which develop muscular strength and the ability to use that strength with the greatest alertness, agility and effectiveness. Why put a gun into the hands of an infant? Why put a sword into the hands of one who can't lift it and swing it? It were worse than putting David into Saul's armor.

It is said that a few months ago when the national guard from many states was assembled at Camp Beauregard, it soon developed that many of the men could not endure long marches, hard labor or any severe tests of strength. They needed first to be put through such exercises as would give them strong muscles and adequate endurance. Otherwise they would be like sheep when they met the enemy. Paul says something about not putting "novices" (rookies) into responsible positions. It is a risk that might prove to be ruinous. No officer or commander today would think of putting raw recruits into a hard fight. Courage and patriotism are no match for seasonal veterans among the enemies.

So Paul says first, "Be made powerful," for that is the meaning of the word according to the margin of the American Version. "Be made powerful in the Lord and in the strength of his might." Notice how he heaps up words of similar meaning for emphasis: "powerful," "strength," "might." If you wish to get a better idea of the meaning of the words, go back to the first chapter of this letter to the Ephesians. In verse 19 he says, (That ye may know) what is the exceeding greatness of his power, to us-word who believe, according to the working (energy) of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly realms, far above all rule and authority and power, and dominion, and every name that is named, not only in this age but in that which is to come. And he put all things under his feet; and gave him, who is head over all things, to the church, which is his body, the fulness of him who filleth all things in all places.

Now you can see why he exhorts us to be made powerful in the Lord and in the strength of his might. All power in heaven and earth has been given him. He is made head over all things. He is given a place far above all rule and authority and power and dominion, now and hereafter. This has been conferred on him in his resurrection from the dead. And we are expected to go through the same process, and come into the same inheritance and possession. If we die with him, we live with him. In this way the life of Jesus is manifested in our body.

Our strength is the life of Christ in us. Paul's desire was to be conformed to his death that he might attain unto the risen life in Christ. They that wait on the Lord shall renew their strength. That goes for any branch of the service whether it be air service, motorized column or infantry: They shall mount upon eagles' wings; they shall run and not be weary; they shall walk and not faint. "I can of myself do nothing." I can do all things in Christ who strengtheneth me. Remember that if we have to contend with world powers, we must be strong in the Lord and in the strength of his might. If we live with him and he lives in us, our strength will be sufficient for any conflict and any demand.

Northern Presbyterians have already raised eight of the proposed ten million dollars for their schools.

FAITH THAT CAN BE HEARD AND SEEN

James was not the only one of the Scripture writers who insisted that faith must take palpable form, and not be a mere profession of words. Paul writes to the Ephesians not only that he heard of their faith in the Lord Jesus. He says they had showed it toward all the saints.

One who takes pains to get the exact meaning of the words of the scripture will stop now and then in his reading to observe the alternate translations to be found in various versions. One who has only the American Revised Version will find some of these various readings in the margin or footnotes of the pages. For example in reading the first chapter of Ephesians he will notice that where you read in the text, "Having heard of the faith in the Lord Jesus which is among you (or in you), and the love which ye show toward all the saints," the marginal reading leaves out the word love, and makes the reading indicate that it is their faith which is showed to all saints. The marginal reading is more probably correct.

Paul insisted that faith is a thing which can be seen, at least in its effects. And he would have been just as insistent as James that if it could not be seen in some sort of manifest activity it was not the genuine article.

Paul speaks particularly of its being manifested to the saints. There may be two reasons for this. First the saints would probably be first to detect it. They have spiritual perception, and are quick to discern the evidences of change in a man who professes faith in Christ. The other reason is that the change wrought in a man by faith in Christ is apt to be shown first of all in a changed attitude toward Christian people. David said, "My goodness extendeth not unto Thee, but to the saints in whom is all my delight." Faith must first be in you and then fanifest to all the saints.

Philadelphia Association recently held in that city its two hundred and thirty-third annual meeting. There are 27,000 church members in the association.

We have been interested in reading "Light From Bible Prophecies," a book recently from the Revell Publishing Co., written by Rev. Louis S. Bauman. The chapters first appeared in the Sunday School Times. The author is fully convinced that we are approaching the end of the world. He believes that present day events and conditions are the fulfillment of scripture prophecy, that Mussolini is either the Antichrist or his immediate predecessor. He goes over the prophecies in Daniel and Revelation repeatedly for confirmation of his views. There are doubtless many who will agree with him. He may be right, but somehow the interpreters of prophecy do not make it clear beyond controversy to some of us. As we said, he may be right. We shall see by and by. In the meantime let us look for and seek to hasten the coming of the day of God. The price of the book is \$1.00 at the Baptist Book Store.

At Franklin Association there were 280 registered at Eddiceton. S. L. Middleton was moderator. Devotional led by Rev. Allen Davis. Rev. H. P. Porter was then elected moderator and H. P. French clerk and Mrs. O. V. Lee treasurer. Reports were presented on Orphanage by Mrs. Della Wentworth; State Missions by Dr. Otis Jones; Home Missions by Rev. Elton Barlow; Foreign Missions by Rev. S. I. Smith. The sermon was by Rev. H. P. Porter. Rev. P. H. Young discussed the Cooperative Program. Mrs. Ray Whitehead presented Religious Literature. Rev. A. L. Goodrich spoke on these two subjects. Mrs. J. J. Whittington reported on Social Service. Rev. T. L. Pfeifer on Sunday schools; Mrs. John Newman on W. M. U.; Dr. W. A. Sullivan on Christian Education; Rev. P. H. Young on B. T. U. Dr. Otis Jones was made County B. T. U. Director. Next meeting with Concord Church at McCall's Creek Oct. 21, 1941.

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W. L. BALL

Rev. W. L. Ball recently came to Clinton as associate pastor and Student Secretary centering all the religious activities of the two campuses in the church. His personality and influence have already been felt in every part of the campus and church life. He is doing a highly commendable work.

Mr. Ball is a graduate of Furman University, and the Southern Baptist Seminary in Louisville, Ky. He comes to Clinton from the University of Alabama at Tuscaloosa where he was Baptist Student Secretary, working with over 1200 Baptist Students and the various Baptist churches in the city. Mr. Ball is the son of one of South's Carolina's most prominent Baptist pastors, Dr. W. L. Ball of Greenville.

—BR—

TIDINGS FROM THE MOUNTAIN

—O—

We have glad tidings indeed to bring to the readers of The Baptist Record at this time. The recent series of services, October 20th-25th, in Lowrey Memorial Baptist Church resulted in a real revival. Prayer and personal work were much in evidence before and during the revival. The spirit of cooperation was excellent. All three of our schools here dismissed, as usual, all of their work for each morning service during the week. The preaching by Dr. McDowell was plain, appealing, convincing. God used the great Gospel messages he delivered and the man himself as a genuine blessing to our church and community. The singing led by brother Holcomb was of a high order and our people were well pleased with him and his leadership. Some of the visible results were thirty-one for baptism, nine by letter, seven professions of faith who did not unite with our church, one for special service, and a large number for rededication of life to our Lord. Among those for baptism was the first born son of the pastor and his wife. Of course, we are almost "shouting happy." Since the meeting closed, two more people have come for baptism, one person has answered the call to special service, and other abundant evidence of a real revival prevails.

J. S. Riser, Jr.

Blue Mountain, Miss.

—BR—

The first to secure the benefits of the retirement plan by any member of the Convention Board employees is Miss Emma Smith who was mailing clerk in the Baptist Record office. We have never had a more faithful and loyal helper. Her health failed a year ago and she is unable to work. We are grateful that through the Relief and Annuity Board of Dallas she is now saved from need.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit- ing may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

Dr. Dillard endorses Every Family plan.

OUR STATE PAPERS

J. E. Dillard

A new day and we trust a better day has dawned for our state Baptist papers.

For the first time in history our papers were given the place, time, and emphasis they deserve at the Southern Baptist Convention. They were given a full hour and a good hour; and they were presented by a good speaker, the best speaker; and he was at his best and that is saying something.

I wish I could tell you what he said. We tried to get his speech before he spoke it, and we tried to get it after he spoke it, but both efforts failed. These are some of the things George W. Truett said, or else I dreamed that he said them; at least I felt them then and now:

We need a fuller realization of the importance of the printed page. The art of printing was the greatest mechanical invention in history. By it the past lives, the present functions and the future is forecast. We Baptists must make larger use of the printed page.

No group of people can function without a medium of communication. All our causes and all our people need to know and use our denominational literature, especially our denominational papers, in order to keep up, keep step, and go somewhere.

We need our state papers. Our work is largely organized along state lines. No one can be a well-informed Baptist and not take and read his state paper.

Our state papers have been our denominational pack horses. They have carried heavy burdens, they have helped every cause we have. We couldn't get along without them. Wisdom has fled from us if we do not support our editors and their papers. "I take all the state papers, and I read them, not every line but the editorials and other parts—I read them every week—and I pay for them. Every Baptist should take his state paper and read it, read it every week, and pay for it, promptly pay for it."

Is there any good reason why the state paper should not be sent into every Baptist home, in every Baptist church and paid for just as we pay for other religious literature? There is every reason why we should. Let us assure these editors that we are with them and for them and are going to stand by them. Let us go home and do it, let us do it right here, right now.

SUGGESTION: Appoint someone to represent your state paper, have some sample copies on hand, and urge the people to subscribe for the best paper in the world for the Baptists in your state.

—O—

OTHERS WOULD FIND IT EASY

Rev. Herman Milner writes that it was easy to lead his church to adopt the EVERY FAMILY plan. Let others read his letter (printed below) and do their best.

Dear Editor:

We have done it! And too, it was very easy. I only had to tell the people about our paper.

I am sending in the addresses of 33 families from the Mt. Pleasant Church located in Newton County—\$2.75 for the first month is included.

Respectfully,

Herman A. Milner, Pastor.

WELCOME BROOKHAVEN

From Dr. S. H. Jones, pastor First Baptist Church, Brookhaven, comes the following most welcome letter.

"Dear brother Goodrich:

I write to tell you that our church has adopted the Every Family plan for putting the Baptist Record in the homes of our people. The plan is to go into effect Jan. 1, 1941. The list will reach you in due time. We believe the Record will help our great church to become an even greater one.

With all good wishes,

Very cordially yours,

S. H. Jones.

—O—

BETHANY, JEFF DAVIS COUNTY

About one year ago, Bethany Church, Rev. S. L. Walker, pastor, adopted the EVERY FAMILY plan. And have they made progress. Total gifts for 1939 (without the EF plan), \$526.11. Total gifts for first 8 months of 1940 (with EF plan) \$1,440.44. They have also gone to half time. No, the Record didn't cause all this increase, but it helped. Some said it was impossible to have a Sunday school. But they have 113 enrolled with an average attendance of 180.

—BR—

The earthquake in Rumania a few days ago is said to be the most destructive that has happened in that country in over 100 years. It looks as if God is taking a hand in the present day world events.

A man says, "I do not read the religious paper." What does he actually say? He says that he does not like to read about revival meetings, baptisms, additions to the churches, young people training for religious work, Sunday schools, Christian hospitals caring for the sick, the Christian work of women, and that sort of living. He ought to reform his reading.—Baptist Standard.

In the past fifteen years the number of white Baptist churches in Baton Rouge, La., has grown from four to eight, and the membership from 2,638 to nearly 10,000. The Lord is greatly blessing Louisiana Baptists. In the seven years Dr. J. Norris Palmer has been at First Church, Baton Rouge, the membership has grown from 2,507 to 4,146.

The Christian Index says truly if the Baptist papers expect to greatly extend their circulation, the papers must be better; they must contain matters of wider interest. Even so; but here we are pressed between Scylla and Charibdis and one or two other rocky promontories. We must not have a deficit. We must carry all the load for every department of the whole denomination. And we must sell the paper for \$1.00 or \$1.50 a year. We heard of a hard pressed preacher who was trying to Jew a Jew, who asked him fifty cents for a hat. In desperation the Jew asked him, "Vell vot do you expect for fifty cents? Canary birds?" For what they pay people who buy a religious paper get more than anybody we know.

A visit from Dr. J. W. Lee to Clinton is a happy occasion for all around. He came to the meeting of the Board of Trustees of Mississippi College of which he is a member, and to show his joy in the way the college is prospering, he invited the other trustees, and the faculty, and their wives, and a number of friends to take dinner with him in the college dining hall. It was a good dinner, and every way a happy occasion. Brother Lee made a brief talk in a happy vein and Dr. W. A. Sullivan of Natchez made response for the guests. On Sunday morning by invitation of Pastor Middleton, brother Lee preached an excellent gospel sermon to which the people old and young listened attentively. He entered the college as a student fifty-eight years ago, graduating in 1885. If you can approximate his age from these figures, he will not object. He is one of the best friends the college has ever had.

Our Opportunity of World Leadership

Convention Sermon by Dr. J. D. Ray

"Therefore, I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."
—Matthew XXI:43.

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men."
—Matthew 5:13.

Dr. Broadus, in commenting on the declaration of Christ, "that the kingdom of God shall be taken away," says it refers to the Messianic reign and its benefits and privileges, which was partly fulfilled in the destruction of Jerusalem and of the Jewish state and partly in the fact that most Jews, through their unbelief, failed of the Messianic salvation. "And is given to a nation" shows distinctly that it was to be taken away, not merely from the Jewish rulers whom our Lord was addressing, but from the Jewish people in general. "The other nation," he comments, "will be the spiritual Israel called by Peter, a Holy Nation." "Bringing forth the fruits thereof,"—living as is required of Messianic subjects. The image changes from that of paying the owner's share of the fruits to the more familiar one of producing the fruits. Perhaps the husbandmen were not only unwilling to pay the owner's share, but had failed to make the vineyard productive.

We have heard much of late about "mine own vineyard have I not kept." In the study of life, whether individual or national, there are always items of deepest interest. Life always means struggle, and the life without struggle is vapid and weak, individual or national. The birth of a nation is often lost in the deep shadows of antiquity and may come into life unheralded by nodding plume or flashing saber.

The life of nations, too, like individuals, has often flourished, served faithfully, lived gloriously, only to perish and fade, with no monument left to mark its last resting place.

Many nations, in seeking world power, dominion and leadership, reached high stages of civilization, culture and art. It would seem that they had drunk of the Fountain of Youth and would never die. We saw the sunrise of nations at the head of the Persian Gulf and the mighty tread has for six thousand years been toward the setting sun. From the story of one, we might write an epitaph for all. They had their beginnings by gathering into cities, amassing wealth, seeking and promoting culture and art, becoming militant, domineering, rich and corrupt. The evil forces from within honey-combed their life and, with the passing centuries, their moral strength, stamina and material life faded as dew before the sun, for they became the prey of forces without and soon time, as the undertaker of the Eternal God, entombed them in the cemetery of nations, with "Ichabod" as their epitaph. Assyria, Babylonia, Egypt, Greece and Rome,—nations from the east toward the setting sun,—have come and gone. Tramp! Tramp! Tramp! It is the death march of nations across the millenniums. The ruins of Pompeii, the Hanging Gardens of Babylonia, the Pyramids of Egypt, Greek culture and art, Roman law and literature, are today but tombstones that mark the last resting place of the dead. They held aloft the flaming torch of civilization only to see it fall from their nerveless grasp. Dead. Why? They failed to find the Fountain of Life. God used them in His great purpose,—the Hebrews to give a language for the Old Testament, the Greeks to perfect a language, the most expressive of all for the New Testament. God chose Israel from all the nations of the earth to perpetuate itself and His name. But Israel, favored of God and

the capital of the world's religion for millenniums, fumbled her destiny. Jesus, with streaming eyes, beheld their city and wept over it "because thou knewest not the time of thy visitation." Luke 19:44.

So remarkable is the statement of our text, "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof." Matthew 21:43.

What nation? "A Holy Nation, spiritual Israel," you have always said, but I am thinking then that some nation might have a majority of that holy people. In fact, with all my heart, I see no reason why America in general, and more specifically the United States, and particularly the South, the Bible belt, might not be that people. Jesus talked about a nation. If we have been divinely chosen and are willing to be providentially prepared, we may give to the world a phenomenon,—a deathless nation. If Paul had gone East instead of West, the Pilgrim Fathers might have landed at San Francisco instead of at Plymouth Rock. America was discovered by a Catholic; but, nine years before, a child, Martin Luther, was born who would shake the triple crown of the Pope. A little later, the Spanish Armada was swept from the seas. Then, on the 13th day of September, 1759, when Wolfe scaled the impregnable heights of Abraham and defeated Montcalm, the dying, though victorious, Wolfe had forever settled the fact that this land should be exploited by an Anglo-Saxon and Protestant rather than by a Latin and Catholic race. It was a battle between constitution and monarchy, between freedom and despotism.

The ideals which were victorious on the Plains of Abraham had their logical and inevitable fruition in the Declaration of Independence. Be reminded that South America was settled by Spaniards looking for gold, but North America was settled by the Pilgrim Fathers looking for God. We have grown; we have enlarged by purchase of territory. Napoleon said that whatever nation controlled the Mississippi Valley will be the most powerful nation on earth.

With the passing years, the world took us more seriously, feeling always that Democracy was a dangerous experiment of undemonstrated value. "But if the Son of Man, shall make you free, you shall be free indeed." A spiritual religion can but grow a Democracy. We have lived and grown great and powerful, with 4000 miles of mountain, prairie, lake and ocean, unfortified save by the impregnable strongholds of international public opinion; undefended but by a people's will. Have we not proved that freedom is power? Yet, after entering the World War to make the world safe for Democracy, when peace came, we did not have the will and courage to make Democracy safe for the world. What a tragedy! Will God forgive our blunder? We are now thinking in terms of war.

(Continued on page 11)

"IF EVER THERE WAS A TIME"

J. N. McMillin

It seems to me that "if there ever was a time" when we ought to approach a convention with prayer, that time is now as we near our coming convention. Not only will it be necessary to come to the convention in the spirit of prayer; but it will be greatly necessary to maintain this spirit throughout all the meetings of the convention. Yes, "if there ever was a time" when we need to pray, that time is now.

Again, "if there ever was a time," when we needed unity of purpose and action, that time is now. Matters will come up for consideration which can only be rightly managed and adjusted if we have a common purpose and a determined

unity. We shall greatly need "the unity of the Spirit," and we shall need to "keep the unity of the Spirit in the bond of peace."

It does not take very searching insight to see that the present and future of our work will be largely influenced by the action the approaching convention may take. The question of our schools and colleges will loom large in the meeting. On this question there will be differing opinions and various methods of adjustments looking to the future of our work. Now, it is perfectly all right for brethren to differ, but let those who thus hold divergent views remember that they are, and must continue to be, brethren. And let all of us try, under God, to act like brethren.

Then, as always, there will be the question of the financial obligations of the denomination. These, as the Committee of Twenty has already shown us, are exceedingly heavy. Personally, I believe that the denomination wants to pay all its debts; and if given a working chance will pay them.

On this question of debt. It stands to reason, that if we really want to lift this burden of debt from our denomination, we shall be very careful about making more debts. Our people are showing a commendable willingness to contribute toward the payment of denominational debts; but they do not hesitate to express their opposition to creating more debts while trying to pay our present indebtedness. I suppose that everyone knows that the first step in paying debts is to quit making them.

So, my brethren, "if there ever was a time" when we need to have harmony of action, that time is now. It will be a fine time to put our doctrine of democracy to work. It will be a fine time for all of us to have in mind the larger good for the present and the future. It will be the finest time ever to work together as brethren. It will be a fine time to have at heart the honor of our beloved denomination.

Yes, it will be a fine time to honor Christ by giving His Spirit the leadership in all our proceedings.

"UNWANTED CROSSES"

When our Lord suffering from physical exhaustion faltered as he bore his cross on the way to Calvary one of his ruthless soldier escorts clapped the rough hand of military might upon the shoulder of a passerby, Simon, a Cyrenian, and compelled him to bear the cross.

For Simon this was an unwanted cross. He had other things to do. He was going in the opposite direction. He was not among those who were going out to see the Lord crucified. He did not want to bear this cross because those sentenced to death thereon had to bear their own cross, others misunderstand. A cross on his back struck terror in his soul. The thought that it might be he who was to be crucified was horrible. Yes, for him it was an unwanted cross.

Crosses nearly always are unwanted. The cross represents the surrender of one's will to the authority of another. We have a constant desire within us to escape the cross.

There are some crosses that can not be escaped. They must be borne. How we bear the crosses that life and God's will impose upon us decides whether or not we are to be the victors or the vanquished. Bearing them can make us either.

There is a well established tradition that he who that day bore the cross of Jesus later became a devout Christian. The glory of his life in later years was that at the hour when his Lord most needed a friend he helped to bear his burden.

This incident first tells us that at the end of life's journey the crosses we have borne in the right spirit will be our glory and the crosses we refuse to bear that we ought to have borne will be our shame. There are many of us who today ought to be doing many things for Christ that we are refusing to do. His will for us is an unwanted cross. If we persist in this the time will

(Continued on Page 7)

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

Mississippi Baptists did it! Did What? Went "over the top" in a big way in far exceeding the goal gain of \$225,000 set by the 1939 Convention. Comparative figures for the last two years are:

Cooperative Program	5 M and NOW CLUBS
1940—\$118,266.14	1940—\$33,833.38
1939—\$104,252.84	1939—\$17,178.87
Gain—\$ 14,013.30	Gain—\$16,654.51

TOTAL

1940—\$257,837.99
1939—\$202,692.45

Gain—\$ 55,145.54

About \$8,000 of the 1940 figure should be deducted for bonds sold, but a net gain of almost \$50,000.00 stands! Doxology!

It was done under the hand of our God! Pastors, churches, field men, institutions and agencies did it!

This is the greatest record of Mississippi Baptists at this point since 1931 as the following table shows (Baptist Record, November 9, 1939, page 7):

Date	Co-Op.	Designated	Totals
Nov. 1, 1929—	\$217,014.98	\$168,931.14	\$385,946.12
Nov. 1, 1930—	206,067.41	135,714.87	341,782.28
Nov. 1, 1931—	141,097.15	119,390.31	260,487.46
Nov. 1, 1932—	101,526.76	80,457.68	181,984.44
Nov. 1, 1933—	62,528.73	37,730.75	100,259.48
Nov. 1, 1934—	82,396.55	75,405.38	157,801.93
Nov. 1, 1935—	81,293.56	100,885.02	182,178.58
Nov. 1, 1936—	93,025.60	109,589.38	202,614.98
Nov. 1, 1937—	100,415.24	105,391.56	205,806.80
Nov. 1, 1938—	101,320.56	93,433.89	194,754.45

II

One of our finest recent weeks, we had in Prentiss County in an associational revival. Dr. J. D. Thompson is Evangelistic Chairman and Pastor C. E. Patch, Moderator. Pastors Joe Cruse, Joe Crawford, B. Basden and W. L. Wages helped in plans for the week.

Visiting preachers were: A. B. Jones, Corinth; O. C. Hicks, Walnut, R. M. Lewis, Chalybeate; J. B. Parker, Ripley; D. Wallis, Corinth; R. Powell, Fulton; Raymond Pate, Iuka, and Otis Perry, Hattiesburg—a fine group of fellow-workers. Services in fifteen churches each night. Folks were converted, many blessed and we preachers were helped maybe more than anybody else. Doxology!

III

Along with others we see great opportunity in associational evangelism. Without a cooperative effort, we will be a long time covering vast areas for Christ.

Needs for it: Mk. 16:15, Acts 19:10, Matt. 9:36-38, John 3:16. There are over 700,000 lost people in Mississippi above 10 years of age. Something needs to be done to reach them.

Reach the greatest number of people in shortest length of time—i.e., election.

Preparation and Plan:

1. Every local church. 2. Every local pastor. 3. Set date far ahead, work toward it. 4. Publicity—(1) Newspapers, (2) Baptist Record, (3) Church bulletin, (4) Church announcement, (5) By word of mouth, (6) window cards, (7) Hand cards, (8) Sermons by pastors. 5. Select visit-

ing preachers. 6. Use State, Foreign, Home Missionaries. 7. Take Association Census. 8. Every church hold study course in soul-winning. 9. Sermons on soul-winning.

In local church: 1. Representatives from each local church to central day services. 2. Music Committee. 3. Andrew Club. 4. Study Course Committee. 5. Census Committee. 6. Transportation Committee. 7. Finance Committee. 8. Entertainment Committee.

In Association: 1. Meeting of pastors and church leaders. 2. School services Committee. 3. Program Committee. 4. Publicity Committee. 5. Census Committee. 6. Transportation Committee.

Visitation: Of every kind by pastors, committees, Sunday school, and B. T. U.

Begin: Sunday—with Sunday A. M. services in all churches. Mass meeting Sunday afternoon. Visitation.

All day service, serve dinner at one church a day. Have worship hour at 11 A. M.

Services in all churches at night—preachers rotate, or, continue in same church according to plan.

Great central baptizing service last Sunday afternoon.

Follow up—Build up—Enlist.

IV

Comparative statement of receipts for the month of October, the last two years follows:

	Budget	Miscel.	5M Club
Oct. 1940—	\$14,529.19	\$16,912.89*	\$ 3,565.33
Oct. 1939—	\$10,690.97	\$11,664.09	\$ 1,884.26
Gains—	\$ 3,838.22	\$ 5,248.80	\$ 1,687.07
	Oct. 1940	Oct. 1939	Gains
TOTAL—	\$35,007.41	\$24,239.32	\$10,768.09

*\$1,000 bonds sold.

V

September-October were busy-happy-fruitful months in the "King's Business." We visited 26 associations (8 others scheduled but other matters interrupted the visits), conducted three revival series and preached in exactly twenty other services.

"The King's Business requireth haste."

VI

Pastor W. S. Allen writes very wisely about helping our soldier boys as follows: "I can tell you how we can do more to help our boys than any amount of money we can spend in buildings and workers around these camps. Here is what I am going to do and I commend it to every Pastor and church.

Eight boys have gone from my two churches. They did not wait for the draft. They are already in training. Others will go soon perhaps. I expect to keep in closest possible touch with every one of these boys. I expect to write them letters often myself. Three other things I am going to do. (1) See to it that every one of these boys has a New Testament. (2) Our church bulletin with suitable tracts will be sent to them every week. (3) At every prayer meeting each week a special prayer will be offered for all these boys. They are to know that fact. (4) Members of the church are to be urged to write to these boys.

In this way we expect to keep in close touch with our boys and let them know that we are praying for them and doing our best to keep the "Home fires burning." I know from experience during the World War that that will do more to help the boys and to safeguard them against the evils and temptations with which they are surrounded than anything else that can be done. Nothing will encourage a boy away in some army camp like a good warm-hearted letter from his pastor or his Sunday school teacher or some good member of the church. I am not opposed to any plan our Board or Convention may adopt, provided it is done after most careful consideration. I do not want to see a lot of money wasted on something that will be of little use. There is one thing sure. We will not be able

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

I

No. 859 for \$36, No. 860 for \$36, No. 861 for \$36, each from a member of Jackson First Church, (Mrs. Carothers, worker).

No. 864 for \$36, No. 865 for \$36, No. 866 for \$36, W. M. U. of Pascagoula, (Mrs. Homer Miller, worker).

No. 862 for \$36 from W. M. U. of Heuck's Retreat, (Mrs. J. M. Crawford, worker).

No. 863 for \$36, No. 205 for \$100, each from Bowen Memorial Church, (Mrs. W. H. Lassere, worker).

No. 867 for \$36, No. 868 for \$36, No. 869 for \$36, No. 870 for \$36, No. 871 for \$36, No. 206 for \$100, each from a member of Lucedale Church, (Mrs. J. H. Matthews, worker).

No. 872 for \$36, W. M. U. of Sumrall, (Mrs. Dulin, Pres.).

No. 266 for \$100, member Silver City, (McLaurin, field worker).

No. 14 for \$50, No. 242 for \$100, each from a member of Greenwood First Church, (Hightower, field worker).

No. 609 for \$36, No. 622 for \$36, No. 623 for \$36, No. 624 for \$36, No. 663 for \$36, No. 666 for \$36, No. 667 for \$36, No. 668 for \$36, No. 669 for \$36, No. 19 for \$50, No. 20 for \$50, No. 21 for \$50, No. 22 for \$50, No. 23 for \$50, No. 267 for \$100, No. 268 for \$100, No. 269 for \$100, No. 270 for \$100, No. 271 for \$100, No. 272 for \$100, No. 273 for \$100, each from a member of Greenwood First Church, (McLaurin and Hightower, field workers).

BR

UNWANTED CROSSES—

(Continued from Page 6)

come when our failure to do what he wanted us to do will be revealed as a serious loss.

There is a joy in cross bearing to the yielded heart. Whenever any Christian in response to the will of Christ denies himself, takes up the cross of his master and goes forth whither his Lord leads, he gains thereby rich and enduring satisfactions.—N. W. C.

BR

Rev. R. B. Patterson of Okolona has been called to Longview Church in Memphis, Tenn. and has accepted to begin his work there December 1. His work in Mississippi has been greatly blessed of the Lord, and we hope he may continue to be used increasingly in his new field.

Riverside Church at Money rejoices that the budget system is producing good results. The first month the receipts were \$20.00 beyond the allotment. Thirty-five out of 67 members pledged and others will. There are thirteen tithers. The total budget calls for \$1,304.00, of which \$120 goes to the cooperative program, and whatever is over and above. The Minister's Retirement plan is included and the Baptist Record for every family. Pastor A. T. Engell believes that gifts will go three or four hundred dollars over the budget. God blesses the plan and the people.

to compete with the U. S. in its great entertainment program for the soldiers. Nor will we be able to meet and overcome the evils and temptations around the camp. We will be just as helpless to do that as if we were in the midst of Chicago or New York City. Let's just be careful and wise in what we do and not be swept off our feet. I am writing this because of my experience in Hattiesburg and Camp Shelby during the World war and because of what we are all going to be faced with on this coast as well as in Hattiesburg."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannine Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. J. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

May I express my appreciation for the response made to the call for the Carlises. Had we known of this need earlier we would have supplied their every need. I am quite sure you will enjoy this message from them.

—o—

November 1, 1940

Miss Frances Traylor
Jackson, Miss.

Dear Miss Traylor:

We received your letter of October 14 but were unable to make up a list of the amounts that we had received before we sailed. We were quite rushed, of course, the last few days. I am sending the list as we have it as follows:

Calvary Church, Jackson \$45.80; Lauderdale W. M. U. \$23.00; Wesson Church \$8.50; Copiah County W. M. U. \$21.00; Lincoln County W. M. U. \$10.50; Kreole Church, Kreole \$4.00; Oak Grove Church, Bonita \$9.25; Magee's Creek Church, Jayess \$3.85; Eighth Ave. Meridian W. M. U. \$2.00; Moorhead Church \$6.25; Circle 4 Eighth Ave. Laurel \$5.00; First Church Grenada \$14.75; Elliot Church \$3.25; Hardy Church \$10.13; Gray-sport Church \$3.25; Copiah Association Training Union \$14.11; Pickens S. S. \$11.50; First Church, Jackson \$20.00; Pleasant Hill Church, Allen \$9.10; Sylvarena Church (Copiah County) \$9.00; Crystal Springs Church, (Walthall County) \$4.00; The parting gift from my church, Springhill, was \$81.00. In addition to the above amounts received \$65.50 from individuals in Mississippi. There perhaps were some gifts that reached New Orleans after we left, and we will receive them later. We acknowledged as many of the gifts as we could before leaving and will do so for the others at an early date.

We are grateful for such generous help from the Mississippi Baptists which has enabled us to buy many of the things that we needed to equip us for the work in Uruguay.

We are having a delightful voyage. We went ashore Wednesday at Pernambuco, and visited with the missionaries there at the College. Brother Harrison and Mien, and Miss Cox, Miss Vineyard and Mrs. Hayes met that boat. They came to meet Brother and Mrs. J. A. Lunsford and their children who were coming down for the first time to do work in North Brazil. The few hours we had ashore were very interesting. I attended chapel while at the college. I did not understand much that was said in Portuguese, but I got a thrill and inspiration as I looked over the large body of Brazilian boys and girls as they attentively listened to the speaker tell of the crucifixion of Christ. We were surprised to find Pernambuco so much like New Orleans.

We dock at Rio de Janiere in the morning and we are looking forward to a visit with some of the workers there. Brother J. J. Cowsert of the Publishing House there is on the boat with us.

We thank you so much for what you have done for us, and we trust that you remember Uruguay in your prayers.

Sincerely yours,

R. L. Carlisle, Jr.

Calle Colorado 1876

Montevideo, Uruguay

—o—

REPORT OF W. M. U. DEPARTMENT TO STATE CONVENTION

"Be ye steadfast, unmovable, always abounding in the work of the Lord" has been the inspiration of Woman's Missionary Union of Mississippi this year as she has moved steadily onward into a deeper adherence to the ideals of her organization:

Prayer, Enlistment, Study, Personal Service, Tithes and Offerings and Missions Education of the Young People. "How Firm a Foundation" has sent her singing on her way with the assurance that faith in God dispels all fear regardless of the trials and difficulties that surround us in these days when war, strife, hatred, greed and selfishness seem to reign.

Should we be steadfast in the ideals of W. M. U.? Yes, because 1st. These fundamentals were written into our plan of work with a 'thus-saith-the-Lord' for each of them. 2nd. They have been used of the Lord in bringing a larger allegiance to and fuller support of the denominational missionary program. 3rd. There are still a vast number of unenlisted women and young people who need an enlarged missionary vision.

Our constituency has stood firmly with us in our general program for the development of voluntary leaders in our associational clinics and institutes for the study of plans and methods. They have been constant and loyal in season and out throughout all the year. The State W. M. U. Convention last April was the largest in number we have had thus far, having 1112 delegates and visitors registered. This fine group of women seemed to be of one accord when they voted to throw their strength of the Union into the debt paying plan of the Convention Board to rid our state of debt within the next three years. As the entire body stood declaring determination to do their part in wiping out our Mississippi debts, our President led us in singing "Praise God from Whom all Blessings Flow" indicating our faith in God to lead us to victory. Then as we closed the Convention we joined hands and sang "Bless Be the Tie That Binds" testifying to our oneness of purpose.

No phase of our work as brought more comparable joy and seeming success than the promotion of our program for the missionary education of our young people. Our State Young People's Secretary has been steadfast and constant in planning for and executing state and district camps for the purpose of enlarging the missionary vision of our boys and girls. She was assisted in these programs by seven Training School students, the district young people's counselors and Miss Ruth Kirk. The enrollment in these camps was 1957 boys and girls. We can count the numbers but we cannot estimate the extent of this missionary influence.

Our gifts to all phases of the denominational program have been regular and systematic according to our policy and our offerings through the seasons of prayer for foreign, home and state missions have increased 15% over last year's offerings. The past two years we have been engaged with the W. M. U. of the South in a building program for our W. M. U. Training School in Louisville. We have met our apportionment of \$7,000 for which we are grateful. As a direct result of keeping the Training School before our constituency we have 11 fine girls from Mississippi studying in our Training School this scholastic year.

Happy are we to enroll Miss Georgia Mae Ogburn, one of our Mississippi Training School students of last year, as a new missionary from Mississippi to Chile. May her overflowing zeal for the cause bear rich fruit in the lives of those with whom she works.

Our associational meetings this fall have been saturated with a quiet but determined spirit to minister more effectively to a sin-sick world as they used for their program theme "Stand fast,

for your labor in the Lord is not in vain'.

It is our purpose to continue to pray, study, serve, give, that His way may be known upon earth and His salvation among all nations.

—BR—

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

—o—

Every Christian Should Know What His Lord Wants of Him.

Once upon a time we saw a man, while speaking to a large gathering, point to his heart and say, "What our churches and the world need most is for every Christian to have religion in here. Religion in the heart is needed more than anything else today." And at least one who heard him said to himself, "Brother, you are a thousand miles from the truth."

Every Christian has religion in his heart, for it is with the heart that man believeth unto righteousness. What our churches and the world need most, and what the Lord wants, is for every Christian to have religion in his hands, in his feet, in his tongue, in his eyes, in his brain, in his pocketbook. "I beseech you therefore, brethren, by the mercies of God that you present your hands, your feet, your tongues, your eyes, your brains, your bodies a living sacrifice, a holy sacrifice, an acceptable sacrifice unto God, which is your reasonable, your spiritual service." The Lord wants every Christian to say, "Master, here I am; if you want to see my hands, use them; if you want to use my feet, use them; if you want to use my tongue, use it; if you want to use my eyes, use them; if you want to use my brain, use it; if you want to use my possessions, use them. Lord, here I am, all over, from head to foot, I give myself to Thee." That is what the Lord wants of every Christian.

The Lord wants every Christian to build up and to strengthen his church. The Lord lived and died for his church, and in First Corinthians 14:12 commanded every Christian to seek above all things that he may excel to the building up and the strengthening of his church.

The Lord wants every Christian to be as positive in presenting the truths of God as business men are in presenting the things in which they deal. That is the only way to build a church or a business. When buying a car one wants to deal with men who are positive that they have the best car for the money. When depositing money one wants a bank that is positive that the money will be safely kept until called for. When building a house one wants a carpenter who is certain that he can erect a building that will stand the test of time. When sick one wants a doctor who knows that he can help. When in legal trouble one wants a lawyer who is confident that he can successfully defend him. And when in spiritual difficulties one wants a church, a preacher, a teacher who knows that he can help not only for time, but for eternity.

—BR—

In his recent book "God On The Bowery," Mr. Charles St. John has given us many of his interesting experiences in dealing with down and outs. It is not merely in dealing with them, but in leading them to the Lord of life where they found a new life, started to live all over again. It is the work of redemption demonstrated in a place and in cases where everything else has failed. St. John believes in the power of the gospel to save because it saved him. Anybody who reads this book will want to be a more useful Christian. It is published by Revell.

The Baptist Record

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ORPHANAGE

Dear Christian Friend:

WHAT KIND OF THANKSGIVING WILL YOU HAVE? What the Baptists of Mississippi do during the month of November will determine to a large extent what those of us who live at the Mississippi Baptist Orphanage will do for a whole year. November has been set aside by the Mississippi Baptist Convention as a special month for the Mississippi Baptist Orphanage. During this month, especially at Thanksgiving or sometime close to it, it is expected that every Baptist Church in Mississippi take a special collection for their children at the Orphanage. Just what that collection will be in each church will be determined by the Pastor, the Sunday Superintendent or other Christian Leaders and the program that they set up. How much should we raise? We have suggested that every Baptist Church set as its minimum offering ten cents per church member. If we secure that amount from each Baptist in Mississippi, we shall be able to care for the children we now have and all the additional ones that we shall have room for during the coming year. How shall we raise that amount? Each individual Sunday School and Church will have to determine upon the method that will work most effectively. Two or three things are necessary regardless of the program. First, there must be definite information given to every member. Second, the minimum goal must be announced in clear and unmistakable terms. Finally, enough enthusiasm must be engendered to compel somebody to give more than a dime. Many members, in spite of all that may be done, will not give anything. Urge that the maximum gift be made rather than the minimum. What day should be observed? We are leaving that wholly up to the churches and Sunday Schools. We are suggesting that those churches who observe the new Thanksgiving will probably set aside Sunday, November 17th as their day. The churches observing the old Thanksgiving will probably want to observe Sunday the 24th as their day. Churches that do not have regular preaching services may

select whatever Sunday that suits them best. If you hold special Thanksgiving Services probably the offering will be taken either on November 21st or 28th.

The railroads as usual are giving free transportation for all supplies contributed to the Orphanage during the Thanksgiving Season. Shipments may be forwarded anytime from November 19th through December 4th but for the convenience of the Railroads in handling these shipments we are suggesting the following schedule: GULF, MOBILE AND NORTHERN RAILROAD, Load at all points on Tuesday, November 26th. GULF TRANSPORT COMPANY, Load at all points on Tuesday, November 26th. These shipments will originate at Calhoun City, points between and transported to Houston, Mississippi. MOBILE AND OHIO, Load at Corinth and State Line, Monday, November 25th. COLUMBUS AND GREENVILLE, Load Columbus to Winona and Greenville to Winona, Monday, November 25th. MISSISSIPPI CENTRAL, Load Hattiesburg to Brookhaven, also Natchez to Brookhaven, Monday, November 25th. ILLINOIS CENTRAL SYSTEM, including Y. & M. V., and G. & S. I. Load at all points on Tuesday, November 26th.

The Orphanage is in need of all kinds of food, canned goods, lard, sugar, baking powder, flour, meal, oatmeal, corn flakes and other cereals, rice, grits, and any staple items used in the home for this purpose, also clothing for both boys and girls, the kind worn by your own children, the same garments, sheets, bedspreads, towels, etc., soap, both laundry and toilet, brooms and mops. Farm produce, such as sweet potatoes, Irish potatoes, chicken, eggs, syrup, hay, corn, oats and other commodities. Last year a number of cars of produce and supplies were shipped to the Orphanage during the month of November. Every shipment represented not only a vast amount of fine material but a lot of work on the part of many people as well. Somebody had to act as Association Chairman and in every church somebody had to act as Church Chairman. Somebody had to notify the churches of the arrangement, gather up the material and carry it to the railroad stations and somebody had to load the car. Somebody and many somebodies will be glad to unload the cars in Jackson. We are appealing to all our leaders, such as Moderators, Orphanage Chairmen, Sunday School Superintendents, W. M. U. Presidents, and Auxiliaries, B. T. U's, Brotherhoods and Pastors to see to it that an Association-Wide organization is developed and that a follow-up and follow through program results in many full cars of produce and supplies and a liberal cash offering for the children. This will enable us to feed them, clothe them, shelter them and provide additional buildings that are now needed in our Building Program.

Gratefully yours,
W. G. Mize, Superintendent.

PEARLHAVEN BAPTIST CHURCH

Rev. C. O. Lindsey, Pastor

The members of the Pearlhaven Baptist Church feel very fortunate in having as their pastor, Rev. C. O. Lindsey, who came to Pearlhaven on August 1, 1940. Although he has served this church for only a short period of time, he has proved to be a splendid builder, as well as a spiritual leader.

Rev. C. O. Lindsey, born October 28, 1916, in Morton, Scott County, Mississippi, is the eldest son of Mrs. H. L. Lindsey. He is a graduate of White Oak High School, Gunn, Miss., and attended the Baptist Bible Institute in New Orleans, La., for two years. He is now a student at Copiah-Lincoln Junior College at Wesson, Miss.

With such an enthusiastic leader, the members of the church have taken a greater interest than ever before in carrying on the work of the church. The Sunday school, as well as the B. T. U. enrollment has increased considerably. With this increase in numbers, a special program is now in progress for the purpose of enlarging the church building. The young people, as well as the older ones, are doing their part in making this program a success.

With great interest and joyful hearts the members of Pearlhaven church, under the splendid leadership of their new pastor, enter most enthusiastically into the work of the Lord.

—Irene Jackson, Reporter.

Angry Customer: "The eggs aren't fresh."

Grocer: "Not fresh? Well, sir, the boy only brought them from the country this morning."

Customer: "What country?"

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One day when Mr. Gadis was golfing, he discovered an old lady calmly seated on the grass in the middle of the fairway. "Don't you know it is dangerous for you to sit there madame?" he reminded her. The old lady smilingly replied, "It's all right; I'm sitting on a newspaper."

Archaeologists have excavated the thumb of a million-year-old woman. Perhaps if they dig a little deeper they will discover a million year-old man under it.

The little boy had gone to the railway station to see his father off on a visit. Amid the usual farewells, the train pulled out, and the youngster gazed after it until it had disappeared. Presently a locomotive came in sight with a train of the same length as the one that had taken his father away. As it entered the station he clapped his hands excitedly. "Mamma! Mamma!" he shouted, "Here comes the train back again! Papa forgot something."

"We have the safest railway in the world where I came from. A collision on our line is impossible."

"Impossible! How do you make that out?"

"We have only one train."

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Sunday School Lesson

By L. Bracey Campbell

JESUS' CONCERN FOR LIFE AND HEALTH

Luke 7:

I. The Master's Power Over Diseases and Death.—Verses 1-17.

(1) The Centurion's Servant. (1-10) "When he heard concerning Jesus. . ." But he was a Roman, this Centurion, and cannot be supposed to have been particularly interested in any strolling Jewish teacher. How, then, do you suppose he heard concerning Jesus? This Centurion was a busy man, having soldiers under him, and responsible, likely, for the orderly life of the city. With so slight a matter as some people regard religion as being, he might well be regarded as having little concern, but someone told him of Jesus—how great a lesson here for those of us who profess to be followers of Him who is the Word of God, and whose name is to be made known, and whose kingdom is to be advanced by the verbal testimony of those who know about him. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." There is great truth in this statement, truth which every Christian in the world should ponder seriously, and yet how many of us go our ways with never a word for Jesus, with never a word that would positionize us as followers of our Lord.

(2) When, therefore, this Centurion heard concerning Jesus he sent to the leaders of that religion in which he had doubtless come to have most confidence and asked them to intercede for him with Jesus to the end that his sick servant might be healed. I suppose his conduct upon this occasion is an illustration of the age-old truth that men seek a daysman to stand for them before God. Of course it was not necessary for this Centurion to find a mediator between him and Jesus, because he was man himself and came for the purpose of himself being mediator between God and man, but all this the Centurion did not know. We cannot but be impressed by the intelligence of his faith, as it appears here even before Jesus commended him for it. He did not, like the King of Syria in the case of Naaman, have recourse to the political bigwig of the city, but went to him who hath power disease and death, and requested through his friends the aid which he coveted for his servant.

It is a fine thing, also, to note that this Centurion had so lived in the city of his residence as to have secured for himself a good report on the lips of the Jewish leaders. He was one of those "without", and he had gained a good testimony from those who may be said to have been "within". Do you not thank God for the kind and clean men in the world, among those who do not profess faith in the Lord Jesus, but here

was one, not a Jew, standing among those without, who exercised just as much faith in the Lord as his knowledge of the Lord enabled him to exercise, and our Lord abundantly justified his faith. But when the Centurion heard that the Lord was coming to his home, he made a beautiful confession of his own unworthiness. Unworthy to have the Lord come under his roof, unworthy to go to the Lord in person, but with a faith which assured him that the Lord's will in the case of his servant would be accomplished, and that the Lord's word would stand fast. See how he traced a parallel between his own position and that of the Lord's.

"I understand how it is with you. You occupy a position in the Kingdom of Heaven with which I may compare my position under the Roman Empire. I have soldiers under my authority to whom I give orders, knowing that those orders will be obeyed. Because I give not my own orders, but the orders of the Imperial Government, under whose authority I act, when I command a soldier it is the Emperor who commands. When I give an order, it is the power of Imperial Rome giving an order. Just as I am under the authority of the Roman Government, so you are under authority of the Heavenly Government. When, therefore, you speak to any power which is subject to the authority of Heaven that power must obey you because you wield the Heavenly authority, and speak in the name of Heaven's King. It is not necessary for you to come to my house; speak but the word, and your word must be obeyed."

When Jesus had this message from the Centurion he wondered and said "This is the most intelligent faith that I have heard expressed by anybody. Not even my Jewish kinsmen have a faith as intelligent as this."

And when the Centurion's friends returned to his home they found his servant healed of his malady.

(2) The Raising of the Widow's Son at Nain. (11-15). These verses tell the story of our Lord's meeting a funeral procession, and of how he broke that funeral up. Someone has said that our Lord never attended a funeral which he did not break up. Is that so? Anyway, he broke this one up. He and His disciples were traveling into the city of Nain when just outside the city they met this doleful funeral procession. A young man had died, the only son of his widowed mother. What a sad situation. My memory speeds back over the years to a night through which I watched by the bier of a young boy who had died in Chunky, the only son of his widowed mother. The dear old woman had cherished hope that she might lean upon the love of that boy, and live from the fruit of his labor, but he lay down and died, and left her nothing but the care of a younger sister. Perhaps the son of this widow of Nain was the only child she had. How the heart of the Lord would go out in sympathy for her. I sympathized with Mrs. Perkins of Chunky, but my help

could go no further than sympathy. My Lord sympathized with the widow of Nain, and blessed be His name, He could go farther in helpfulness than sympathy alone can go. He spoke a word of command to the dead boy, and life came into the rigid body and he who had been dead sat up, and the Lord delivered him to his mother. Of course this tender incident illustrates the willingness of our Lord to come to us in our sorrows, and to give us song in place of sighing. I am persuaded that He looks unmoved upon the sorrows of no one, and that He stands ready to help whoever will be helped by Him.

Nothing shall be said about the faith of the widow of Nain, or the faith of this young man, but that does not signify that we should not pin a great deal of confidence in the faith of the people who had heard of Jesus, and lay upon them the responsibility of exercising a faith commensurate with their knowledge of Him. Let us heed Him when He says to those who know about Him "Whatsoever ye shall ask in faith believing, ye shall receive." In this case death was rebuked, and life came back to his seat in the body of this boy. In other cases whatever other enemy wars against the peace of our hearts may be in like manner cast out by the Power Divine of Him whose authority banishes death, and brings life, and wherever a deed of this kind is wrought through the might of the Master, the report of Him will go out through the borders of the land, and the people will glorify His name for what He has wrought.

II. The Master Defends His Doubting Prophet. (Verses 18-35)

(1) John's Question (verse 19). "Art thou he that cometh, or look we for another?" Poor old John was in perplexity. He had conceived a plan according to which he thought the Lord was going to shape his conduct. He had told the people down on the banks of the Jordan that the one who was coming after him was going to hew the bad trees down and burn them up, and John thought that this hewing down and burning up was going to take place as soon as the Master arrived. He told the multitude that the one who was coming after him was like a winnower of wheat; He was going to come and separate the wheat from the chaff, to gather the wheat into his barn and to burn up the chaff. John believed that this process was going to be begun, continued, and ended without delay. But the man whom he believed was going to do all this, was not acting at all as John believed he was going to act. John believed himself to be the best friend that Jesus had, and Jesus had not even kept him out of jail. No wonder John asked "Art thou he that cometh?"

(2) Jesus Reassured John (verses 21-23.) Our Lord called John's disciples to Him and had them stay with Him for awhile, and watch what He did and listen to what He said. Then He told them to go back to John and simply tell John what they had seen and heard. This was the remedy for John's uncertainty. He never again doubted Jesus, who had

not done what John expected Him to do, but had still done greater things than John had prophesied of him.

(3) Our Lord's Defense of John (verses 24-35). Read carefully what our Lord says as to the courage and greatness of John, then read again carefully what he says concerning the fickleness of the people. They are like children at play, who are unsatisfied with any game at all. Then he makes the application of his illustration "John came, fasted off and drank no wine. John led a very abstemious life. You said concerning him 'He hath a devil'; the Son of Man (I) came making social contact with people, eating in their homes drinking at their vines, and you say of me 'Here is a glutton and a wine-drinker.'" Our Lord is simply saying that nobody can please the fickle multitude for long. That multitude will criticize one person for one thing, and another for a different thing.

III. Christ's Compassion For Sinners. (verses 36-50).

Our Lord here sets down the principle that a forgiven sinner will love his Lord in a degree directly proportional to the extent of the Lord's forgiveness. A great sinner, whose sin has been forgiven, a great sinner who realizes the enormity of his sin, will love the Lord who forgave him with a great love. On the other hand a sinner who regards himself as having been only a slight sinner is likely to love the Lord less ardently than the other, because he feels that the Lord has not done so much for him.

Here endeth the lesson.

—BR—

The true value of horse sense is clearly shown by the fact that the horse was afraid of the motorcar during the period in which the pedestrian laughed at it.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
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"BUILD-UP" IMPORTANT PROTECTOR OF WOMEN

A weak, undernourished condition often enables function dysmenorrhea to get a foothold; thus leads to much of woman's suffering from headaches, nervousness, and other periodic discomfort.

CARDUI'S principal help for such distress comes from the way it usually stimulates appetite, and increases flow of gastric juice; thus aids digestion; helps build energy, strength, physical resistance to periodic pain for many.

Another way, many women find help for periodic distress: Take CARDUI a few days before and during "the time." Women have used CARDUI for more than 50 years!

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

OUR STANDARDS

All class and department standards run according to the Sunday school year, but that of the general school runs by the calendar year. We take pleasure, therefore, in giving to you our fine list of standards for the year that closed September 30, and for the general standards up to this time, even though that year is not out until December 31. They are as follows:

Junior Classes

Columbia First Church: Busy Bees, Mrs. Ethel Hathorn, teacher; Ten-Year Girls, No. 1, Mrs. Tom Ivey; Ten-Year Boys, No. 2, Henry Daniels; Ten-Year Boys, No. 1, Johnnie Rawls; Nine-Year Boys, Miss Minnie Riley; Nine-Year Girls, Mrs. Charles Thomas; Twelve-Year Girls, Mrs. B. F. McKenzie; Eleven-Year Girls, Miss Eva Purvis; On Timers, Miss Ruth Bryant; Mr. Wood Polk's Class; Twelve-Year Boys, M. L. Walters.

Philadelphia: Truth Seekers, Miss Gladys Darby, teacher; Bible Learners, Miss Mary Myrick; Church Goers, Miss Eliza Crews; Cheerful Helpers, Miss Zula Walton; King's Daughters, Mrs. C. P. Putnam; Good Workers, Miss Mattie Mae Viverette; Doers of the Word, Mrs. Monroe Williams; King's Slodiers, W. H. Jones; Six Pointers, Miss Enez Darby; Character Builders, J. E. Fields.

Jackson, Griffith Memorial: Church Goers, Bill Owens, teacher.

Juniper Grove Church: Mrs. Curtis Smith, teacher.

Intermediate Classes

Columbia, First Church: Eagles, C. L. Garrison, teacher; Builders, Mrs. Frank Fortenberry; Owls, Frank A. Fortenberry; Crusaders, Grover Miller; Blue Eagles, W. L. Simmons; Sunshine Scatterers, Mrs. Minnie Farmer; Mary and Marthas, Mrs. Clyde Carmichael; Bright Sunshine Scatterers, Mrs. Shelby Regan.

Philadelphia: Pure Gold, Miss Lucille Andrews, teacher; Friendship, Miss Aulene Hiett; Loyal Legion, E. J. Richie; Sunshine Scatterers, Miss Margaret Crews; Scouts for God, Marvin B. Henley.

Quitman: Week Day Workers, Miss Gladys Meadows, teacher; Companions, Mrs. T. J. Harper.

Meridian, First Church: Mary and Marthas, Mrs. Mack Cameron, teacher; Victors, Mrs. Annie E. Childs; Radiant, Mrs. W. J. Perry; Daughters of Ruth, Mrs. E. W. Thompson; Friendship, Mrs. Joe Smith.

Vicksburg, First Church: Stewards, Harry Sherard III, teacher; Sunshine Scatterers, Mrs. N. L. Whitwell, Jr.; True, Trusted, Tried, Mrs. W. S. Burke; Kingdom Seekers, Mrs. Oscar Harvey; Radiant, Mrs. S. P. Wilson; Golden Rule, Miss Nannie McMillan; Lena Causey, Mrs. Mary B. Fox.

Jackson, First Church: True Blue Girls, Mrs. W. G. Eckles, teacher.

CONVENTION SERMON—

(Continued from page 6)

We have made a shameful mess of our shipments of war materials to Japan, when our missionary doctors pick a piece of exploded bomb out of the brain of a Chinese child and note stamped on it "made in the United States." He faces the fact that the Prince of Peace would not sanction our acts. We cannot escape our responsibility with clean hands when those hands furnish the wherewithal to prolong the Chinese War. Further, we cannot escape the odium for letting Germany have millions to re-arm for the present war. I am told that there reposed today 800-million dollars in worthless securities in our treasure vaults that helped Germany prepare to fight us today. "We may gain the whole world and yet lose our own soul."

I am persuaded that we are not producing the fruits of the Kingdom of God. We are not living as Messianic subjects. We loan China millions to keep her going and send hundreds of millions to Japan to enable her to keep the deadly holocaust raging. Shame! Shame! "If the salt have lost his savour, wherewith shall it be salted?" We are defying God and throwing away our opportunity of world leadership. We are sure the democratic ideal is the right way and that the hope of the world lies in the growth of this ideal in the organization of the world's life. For the religious mind, this ideal was leading on to the Kingdom of God. It was bringing forth fruits, but we have been caught in the maelstrom of world forces due to conflict of ideals. The dictator nations are about to overthrow the democracies and all democratic people are faced with a terrible dilemma. Democracy uses, as her instruments of conquest, education, reason, persuasion, demonstration. The dictator's instrument is force. Democracy is ethical, spiritual. Totalitarianism is material, physical. Democracy's resource is God. The dictator's is guns. Shall we use force to save and maintain democracy? If

Hillsboro: Buddies, Mrs. A. F. Roberts, teacher.

Jackson, Parkway Church: Pure Gold, Mrs. D. P. May, teacher.

Water Valley: Victors, Mrs. C. H. Wood, teacher.

Young People's Classes

Union: Fidelis, Mrs. R. I. Miller, teacher.

Philadelphia: Forward March, Mrs. A. B. McCraw, teacher; Hold That Line, C. P. Putnam; Double W, M. W. Perry.

Jackson, Griffith Memorial: Fidelis, Mrs. L. R. Williams, teacher; Esther, Mrs. Arthur Burns; J. O. Y., Mrs. W. F. Owen, Jr.

Columbia, First: Fidelis, Mrs. F. K. Horton, teacher; Anglers, Barnard Callander; Polly Anna Girls, Mrs. Tom G. Roper.

Leland: Ruth, Miss Margaret Harris, teacher.

Vicksburg, First: Faithful Workers, Mrs. A. E. St. John, teacher.

Please Wait

We shall give you the remainder of this list of standards next week.

we are to use the dictator's methods, we must engage all our spiritual resources in utilizing our material resources to out-Hitlerize Hitler. Hitler is the supreme incarnation of imperialism as expressed in terms of force. To destroy him, we must have a superior incarnation of the same ideals. Can we give ourselves to this spirit and, when he has served our purpose, exorcise him? Does such a devil submit to such temporary "possession?" If we judge by the fruits of the last war, we are doomed to lose our democracy. A democracy cannot wage a war of aggression. Only a dictator can do that. Must we cease to rely on the power of an ideal and the methods of a democracy and permit ourselves to be dominated with the ideals and unscrupulous acts of the dictators? Our democracy can only be efficiently defended by force, superior to the force of the opposing ideology. Shall we permit our age to progress and scientific development to be used for our destruction? Will we permit our civilization, our democracy to be conquered by the very forces we sought to exploit? But what is the alternative? If democracy is to die at the hands of physical force, shall we choose to die on the battlefield defending its life by force, or will it choose to die on the Cross in confident hope of a resurrection? Will the resurrection life resurge from the battlefield or from a tomb hard by Calvary? We ought to be sure of God's will and that no desire for material advantage influence our decision.

If, at the conclusion of the last World War, we had sought to make the world safe for democracy by joining hands with the victorious nations, all our resources in the interest of men as men, we might have in that hour been heard by a prostrate world. We failed. Is it too late to listen to God and seek His will and find our place as a peacemaker with spiritual weapons rather than force?

Can we yet seek peace and pro-

mote it by refusing to become a great military nation? Have not all the nations that have drawn the sword perished by the sword? Has the world, through our sale of scrap iron and high test gasoline to Japan and the aid given the totalitarian powers to re-arm for this conflict, found us so enamored of gold that they would not want our God? Has Christianity anything worthwhile to say in these bewildering times and is it possible for it again to assume a position of world leadership?

Basil Matthews said he stood one day on a bridge across the Yarmuk River, not far from its entrance into the Jordan River, near the place where Jesus was baptized. He heard the sound of a flute. It was played by a tall Arab boy; behind him, trailed a donkey, bringing two girls. After salutations, the boy handed over his flute. On the hillside, this boy had found a rifle which was left by some combatant killed in the World War. He had filed the barrel into two pieces and perforated it.

(Continued on page 14)

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving.

Here's an old home remedy your mother probably used, but, for real results, it is still one of the most effective and dependable for coughs due to colds. Once tried, you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This makes a full pint of truly splendid cough medicine, and gives you about four times as much for your money. It keeps perfectly and tastes fine.

And you'll say it's really amazing, for quick action. You can feel it take hold promptly. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. Thus it eases breathing, and lets you sleep.

Pinex is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes. Money refunded if not pleased in every way.

Kennington's

"Mississippi's Best Store"
—JACKSON—

Always For
QUALITY
and NEW STYLES

Send the Boys

A TESTAMENT!

Parents and friends of those who are entering the service of our nation will want to present their loved-ones with a copy of the New Testament. These have been prepared for that purpose and are packed in attractive mailing carton—can be mailed anywhere in U. S. A. for only 1½ cents postage.



A rugged little book, designed for the pocket, pack, sea bag, or kit. Bound in enduring khaki, simple, yet attractive, with soil-proof place for photos of loved ones, presentation page, service page, and special helps between New Testament and the Psalms. King James Version with self-pronouncing type. The zipper binding assures fullest protection and affords safe place for small and precious keep-sakes.

Service Testament without zipper,
only \$0.50

Service Testament with zipper,
only \$1.00

BAPTIST BOOK STORE
500 EAST CAPITOL ST. JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

Let this be one more reminder—not that Thanksgiving is coming, for you are already fully aware of that—but that we especially at this season want to express our Thanksgiving to God by helping those less fortunate than ourselves. I doubt if we can be truly thankful to God and not want to share our blessings. There will be special offerings made to the orphanage, offerings of money, of clothing, and of food. Let us all have some part in at least one of these ways and really show that it is Thanksgiving with us.

We have many letters of interest from our little folk over the state. In addition to the letters from our members, we also have a message from Miss Annie Laurie McLellan, who until a short time ago was "our" student at B.B.I. We have not ceased to be interested in her, and we are happy to have this inspiring letter from her.

Our roll of honor this week includes Doris Virginia McIntire, Wylene Emanuel, Dimple Ann Childress, the Story Hour Group of Columbia Baptist Church, Vannie Rae Cain and Arthur Cooper. The offering which each one of these sent is greatly appreciated. If space on our page were not so precious, I would like to write a personal "thank you" at the close of each letter. Let me right here tell you how grateful we are for your excellent help. Neither would we fail to thank those who encouraged you in this good work. May each one of you know in your own experience that "it is more blessed to give than to receive."

With love,

Mrs. Frances Steele.

—o—

Hickory, Miss.,
Oct. 23, 1940.

Dear Mrs. Steele:

I think the little girl was right about God planting everything in the garden, for He does everything well. I am hoping to find my letter on the Circle page. I am a little girl eleven years old. I hope to be a circle friend,

Dorris Jordan.

—o—

Ruleville, Miss.,
Oct. 21, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I want to join it. I am twelve years old. I go to Sunday School every Sunday I can. My Sunday School teacher is Mrs. Virgie Kirksey. Our pastor is Rev. B. D. Hardin. I am sending ten cents to the orphanage.

Your new friend,

Doris Virginia McIntire.

—o—

Lorman, Miss.,
Oct. 28, 1940.

Dear Miss Frances:

I am a little girl eleven years old and I want to join the circle. I am in the fifth grade at school. My teacher is Miss Dorothy Ainsworth. I think she is a good teacher. I love her and she loves me. I have a little brother who started to school this year. I have been wanting to join the Children's Circle a long time. I joined the Baptist church just a few weeks ago. I am sending five cents to the orphan children. I really enjoyed going and studying in the Bible school. I go to B. Y. P. U. every Sunday I have a chance. I love to be in the church work. I want my letter to surprise my mother and father.

My name and address are

Wylene Emanuel,
Lorman, Miss.

Longview, Mississippi
October 28, 1940.

Dear Mrs. Steele:

I have been busy in school for two months now. I am in the fourth grade. My teacher is Mrs. L. J. Stallings. I like her very much.

We have painted our school room sea green. We have up lots of pretty pictures and pretty flowers. We have health posters too.

We have a G. A. Program every month. Mrs. Stallings is our leader. We had a party in the summer.

I go to Sunday School and Church every Sunday. I go to B. Y. P. U. too.

I am sending 10c for the Orphan's children.

Your friend
Dimple Ann Childress.

—o—

Columbia, Miss.,
October 28, 1940.

Dear Mrs. Steele:

The Story Hour of the Columbia Baptist Church is sending \$1.00 as our offering for October. We have 23 members. Please give one half to the Orphanage and the other half to the B. B. I. girl.

Yours very truly

James Horton, President.
Jimmie Lamousine, Secretary

—o—

Lorman, Miss.,
Oct. 29, 1940.

Dear Mrs. Steele:

I am a little girl. I was six years old on the 27th of June and I am going to school. I have one little brother and one little sister. Her name is Frances too. I think she is so sweet. She is two years old and can play with me and brother. I go to church and Sunday School and B. Y. P. U. My Sunday School teacher is Mrs. McMay. I love her. Our pastor's name is Rev. H. A. Hunderup. We all think lots of him. He will take dinner with Mother and Daddy the second Sunday in November. My grandmother is helping me to write this. I love her so much. I hope you can find room to put my letter in the Record with the other children's letters because I am trying to surprise Mother and Daddy. I am sending five cents to the orphan children.

Your friend,

Vannie Rae Cain.

—o—

Morton, Miss.,
Oct. 29, 1940.

Dear Mrs. Steele:

Here I come again. How are you? Have you been enjoying this sunshine? I think it is fine.

I enjoy watching the chickens and helping Mother take care of them. I like to help Father feed the pigs. I have one I am going to kill when it gets cold about Christmas time. I went to the fair. They had everything there to get a fellow's money. I saw a lot of things. I asked Father if he supposed they ever thought about where they would go when they died. I had my picture taken. I am sending you one.

I attended Sunday School and preaching at Southside Baptist Church in Jackson last Sunday. I heard a good sermon. My brother did the preaching. I am sending ten cents to go where needed.

Your friend,

Arthur Cooper.

—o—

Hattiesburg, Miss.,
Nov. 7, 1940.

Dear Mrs. Steele:

I want to join the Children's Circle. I enjoy reading the Baptist Record. I go to Sunday School and B. Y. P. U. every Sunday I can. My church is the Main Street Baptist. I go to Davis School. My teacher is Mrs. Love. My B. Y.

P. U. leader's name is Marie Kingsberry. My school teacher's name is Miss Walker. I am a little girl eight years old. My birthday is October twenty third.

Your friend,

Pat O'Mara.

—o—

1220 Washington Ave.
New Orleans, La.
Nov. 5, 1940.

Dear Mrs. Steele and Children:

These past days have been happy days and full of new experiences that I had never dreamed of before. There is something wonderful about meeting strange new people and making friends among them. I am reminded all over again of the fact that our friends are our most wonderful possession.

I have had the privilege this past week of hearing again our own Chester Swor as he conducted a youth week here in the city. You know each time I hear him he inspires me to be a more courageous Christian. My! but his influence is felt far and near. He just simply reminded us of the fact that we influence people that we never know about. Oh how careful we should be to try to influence people by our daily living for Christ.

We have had the privilege this school year of seeing two couples from our own B. B. I. family sail away to distant shores to proclaim the sweetest story ever told. It did our souls good as we saw them leave and assured them of our prayers and God's protection.

I trust that all your boys and girls are having a good time back in school and that you are studying hard so that you can better prepare yourselves for the life work God has given you to do. I very often think of you and remember you in my prayers. I read your letters, but they have been few this fall. I hope you will write more often.

I need your prayers and may you ever remind others of Him.

Lovingly,

Annie Laurie McLellan.

—o—

November 7, 1940.

Mrs. X. O. Steele,
Magee, Mississippi.

Dear Mrs. Steele:

Enclosed is receipt for the \$7.45 which came to us this morning as a contribution from the Children's Circle to Miss Lynn Fleming. We join her in sincere appreciation of the help given here by the children of Mississippi.

They are making a worthy investment and I am sure that in after years they will rejoice in the part they had in training such a fine young woman for Christian work.

Glad to report a great session, and asking that you and the young people will often pray for us by name, I am

Yours cordially,

W. W. Hamilton, President

—o—

Jackson, Miss.,
Nov. 7, 1940.

Children's Circle:

Please accept our thanks for your contribution of .35c to Building Fund for Women's Building; \$6.20 General Support Fund.

Your continued interest and support is deeply appreciated.

Sincerely yours,

W. G. Mize, Supt.,
Baptist Orphanage.

—o—

FINANCIAL REPORT FOR October, 1940

Received

Special to Orphanage:	
"Little Buck" Morgan	1.00
Miss Leta Mae Lupo	.35
Lorene Stutts	.10
Girl's Auxiliary, Crystal Springs Baptist Church	1.00
Mrs. E. B. Traylor	.25
Intermediate Dep't., Waynesboro Baptist Church	1.00
John Thomas Wigington	.05
Billie Wigington	.05
Mattie Mae Wigington	.05
Bettie Jane Bethune	.05
Gracie Skelton	.25
Mrs. T. J. Barrett	.50
Ada Jean Foster	.05

FOREIGN BORN AMERICAN MISSIONARY TO LOUISVILLE RALLY



MISS NANNIE B. DAVID

Dr. J. N. McMillin, pastor of the First Baptist Church, Louisville, Miss., announces that Miss Nannie B. David will speak to the Baptist Sunday school workers of North Central Mississippi at the Intermediate Sunday School Rally in the First Baptist Church auditorium, Sunday afternoon, Nov. 17.

Miss David, daughter of the great missionary David, who built the first mission school in Nigeria, was born in Nigeria, and grew up on that mission field. Her message is interesting, inspiring and practical. She knows the mission field, and her experiences are good to hear. Miss David has an exhibit of curios, souvenirs, and native apparel that she plans to show at Louisville.

All persons of all denominations are urged to attend.

Ruby Carol Green	.10
Annie Claire Green	.10
Elizabeth Parsons	.05
Paul Harris	.05
Sue Rivers Horton	.05
Helen Jennings	.10
Story Hour Group, Columbia Baptist Church	.50
Dimple Ann Childress	.10
F. L. S.	1.25
Wylene Emanuel	.05
Vannie Rae Cain	.05
Miriam and Emma Jean Mangum	.25
Doris Virginia McEntire	.10

Total for Orphanage.....\$6.55

Special to B. B. I. Scholarship:

Story Hour Group, Providence Baptist Church	1.25
"Little Buck" Morgan	.10
"No Name"	1.00
Mrs. E. B. Traylor	.25
Martha Covington	.10
Intermediate Dep't., Waynesboro Baptist Church	1.00
Mrs. T. J. Barrett	.50
Mrs. Lizzie Gooch Pittman	.65
Story Hour Group, Columbia Baptist Church	.50
Arthur Cooper	.10
Friend of Circle	20.00
Miriam and Emma Jean Mangum	.25
F. L. S.	1.75

Total to B. B. I. Scholarship 27.45

Grand Total to all causes: \$34.00

Disbursed:

To Dr. W. W. Hamilton for scholarship	\$27.45
To Mr. W. G. Mize for orphanage	6.55

Grand Total to all causes: \$34.00

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Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.



MR. GEORGE ELAM

Baptist Training Union Secretary
of New Mexico

One of the Guest Speakers and
Conference leaders at the State
Training Union Convention.

CONVENTION PROGRAM MISSISSIPPI

BAPTIST TRAINING UNION
First Baptist Church, Laurel,
Nov. 21-22-23, 1940.

Thursday P. M.:

6:55—Organ Prelude.
7:00—Song Service—Mr. Fred
Scholfield in Charge.
7:30—Following the Living Christ
—Dr. J. O. Williams.
7:50—Laurel Welcomes You—Dr. L.
G. Gates.
8:05—President's Message—Mr.
H. A. Scott.
8:20—Bass Solo—Mr. Fred Schol-
field.

8:25—Five Years of Progress and
Four Years of Promise—Auber J.
Wilds.

Friday A. M.:

8:30—Song Service—Mr. Fred
Scholfield in charge.
9:00—Following the Living Christ
—Dr. J. O. Williams.
9:20—Fighting a foe with Facts
—Miss Winnie Buckler.
9:45—Juvenile Talent Parade—
10:45—"Dedicating of Talents"—
D. A. McCall.
11:15—Special Music.
11:20—The Training Union a Pre-
requisite to Kingdom Progress—Mr.
George Elam.
11:50—Announcements and Com-
mittees appointed.
11:55—Meditation—Mrs. J. O.
Williams.
12:30—General Banquet.
2:00—Six Conference's meeting
simultaneously.
7:15—Song Service—Mr. Fred
Scholfield in charge.
7:30—Following the Living Christ
—Dr. J. O. Williams.
7:55—Young People's Speaking
Tournament.
8:25—Special Music.
8:30—Meditation—Mrs. J. O. Wil-
liams.
8:50—Moving Pictures showing
Mission Work in New Mexico, by
Mr. Geo. Elam.
Saturday A.M.:
9:00—Song Service—Mr. Fred
Scholfield in charge.

9:15—Following the Living Christ
—Dr. J. O. Williams.
9:35—Bible Stories by Story
Hour Members.
10:00—Junior Memory Work Drill.
10:15—Intermediate Sword Drill.
10:30—Leadership for "Today"—
Dr. Clay I. Hudson.
11:00—Men and Women of To-
morrow—Miss Lucy Carleton Wilds.
11:20—Thought Sermons.
11:40—Report of Committees.
11:50—Meditation, Mrs. J. O.
Williams.
12:00—Thought Prayer—
12:15—Final Adjournment.
Five Conferences Friday Afternoon
Baptist Adult Union Conference:
2:00—Worship.
a. Enlisting Church Leaders.
b. Enlisting Individual Adualts.
c. Congenial Grouping into Un-
ions.
3:00—Increasing the Efficiency of
the Union.
a. The New Standard of Excel-
lence.
b. The President Program.
c. The Secretary's Report made
vital.
d. Between Sundays.
4:05—Adjourn.
Baptist Young People's Union Con-
ference:
2:00—Worship.
2:15—Enlarging the B. Y. P. U.
Membership.
a. Enlisting the Young People.
b. More than one B.Y.P.U.
c. Department Officers.
3:00—Increasing the Efficiency
of the Union.
a. The New Standard of Excel-
lence.
b. The Adult Counselor.
c. The President and His Pro-
gram.
d. The Secretary's Report made
Vital.
e. Between Sundays.
4:15—Adjournment.
Intermediate Union Conference:
2:00—Worship.
2:15—Intermediate Methods Con-
ference.
a. Intermediates 13-14 Year Un-
ions.
b. Intermediates 15-16 Year Un-
ions.
c. Leaders of all Intermediate
Unions.
3:10—Assembly - Demonstrating
Monthly Committee Meetings.
3:35—Conference on Personal
Life Problems.
a. Intermediates—"Youth with a
Capital Why."
b. Leaders—"Meeting the Needs
of the Individual."
Junior Union Conference:
2:00—Worship.
2:15—Junior Methods Conference.
a. Juniors 9-10 Year Unions.
b. Juniors 11-12 Year Unions.
c. Leaders of all Junior Unions.
3:10—Assembly - Demonstration
of Weekly Meeting.

3:35—Conferences on Character
Building Problems.
a. Juniors—"When Jesus was a
Junior."
b. Leaders—"Helping Boys and
Girls to Grow."
Story Hour Conference:
2:00—Worship.
Demonstration of Story Hour
Meeting.
3:00—Conference for all Story
Hour Leaders.
3:00—Play time for the Boys and
Girls.
General Conference for General
Training Union Officers will be led
by Mr. George Elam simultaneously
with these conferences 2-4:15.

—BR—

S. S. AND B. T. U. ATTENDANCE

Jackson, First1224 264
Jackson, Calvary1070 203
Jackson, Griffith 601 325
Jackson, Southside 67 72
Jackson, Northside 160 50
West Laurel 498
Crystal Springs 276 112
New Zion, Copiah 68 51
Bethlehem, Choctaw 18
Double Springs, Webster 71
Pilgrim's Rest, Copiah..... 78 86

Hattiesburg, 38 Ave. 165 100
Hattiesburg, Main 403 116
Ramah 104
Bethlehem, Jones 122 117
Meridian, 41st Ave. 292 65
Lorman, Fellowship 18
Union, Miss. 195 103
Vicksburg, First 535 206
Crosby 97
Pascagoula 292 108
Clarksdale 517 194
Eupora 124
Bethesda, Oktibbeha 52
Concord, Franklin 81
Bay St. Louis 41
New Albany 484 122
Sardis, Neshoba 75

—BR—

SUBSCRIBE FOR THE BAPTIST
RECORD

5000 CHRISTIAN WORKERS WANTED

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books, scripture calendars, beau-
tiful new KRYSTAL Plax and
velvet Scripture mottoes. Scrip-
ture Greeting Cards. Good com-
mission. Send for free catalog
and price list.

GEORGE W. NOBLE, Publisher
Dept. 2FX, Monon Bldg. -Chicago, Ill.

BAPTIST ORPHANAGE

I am pleased to announce that the Railroads will again give free
transportation for all supplies contributed to the Baptist Or-
phanage during the Thanksgiving Season. Any supplies shipped
from November 19th through December 4th will be handled free
of charge. The Board of Trustees together with the Manage-
ment whose responsibility it becomes to supply the needs of the
children is grateful for this favor and I am sure they will be
joined by the more than 250,000 Baptists throughout the State
in expressing their appreciation for this splendid service.

The Orphanage can use anything to good advantage that is used
in the home. Canned goods, fruits and vegetables, cereals, all
kinds, oatmeal, corn flakes, etc., dried beans, dried fruits, black-
eyed peas, sugar, lard, baking powder, flour, meal, chickens,
eggs, rice, grits, soda, sweet potatoes, syrup. Also corn, hay,
oats and anything used to feed our hogs, cows and mules.

All kind of clothing is acceptable. Shirts, underwear, sweaters,
pants, shoes, sleeping garments, socks, handkerchiefs for the
boys. Print dresses, underwear, pajamas, sweaters, coats, shoes
and the girls.

Supplies such as brooms, mops, toilet soap, laundry soap,
matches, etc.

Please see that all packages are well wrapped and marked
plainly for Baptist Orphanage, Jackson, Mississippi.

Gratefully yours,

W. G. MIZE, Superintendent.

TRAIN SCHEDULE

Gulf, Mobile and Northern:

Load at all points on Tuesday, November 26th. Starting from
the North at Brownsfield and from the South at Sandy Hook,
also Evanston, McLain, Lucedale and all points into Laurel.

Gulf Transport Company:

Load at all points on Tuesday, November 26th. Originating
at Calhoun City and other points into Houston. These ship-
ments will then be delivered to Jackson by Gulf, Mobile and
Northern.

Mobile and Ohio:

Start at Corinth, Monday, November 26th, and work to Me-
ridian; start at State Line, Monday, November 25th.

Columbus and Greenville:

Load Columbus to Winona, and Greenville to Winona, Monday,
November 25th.

Mississippi Central:

Load Hattiesburg to Brookhaven, also Natchez to Brook-
haven, Monday, November 25th.

Illinois Central System:

(Including Y. & M. V. and G. & S. I.) Start at Lakeview, Horn
Lake, Holly Springs, Aberdeen, Meridian, Laurel, Gulfport,
Osyka, Centreville and Natchez, each on Tuesday, November
26th and work to Jackson.

This is a suggested schedule. If it is not convenient to ship at the
above stated time remember shipments can be made from Nov.
19th through Dec. 4th. However, the above schedule is preferable.
Be liberal with your contribution of food and clothing. By so
doing you will help us keep down the cost of operation.

CONVENTION SERMON—

(Continued from page 11)

He entertained his sisters and learned to interpret the life of music to the foreigners who were his guests at night around the campfire. A modern instrument of death, but, in the hands of this lad, it became a symbol of that ancient prophecy which, at long last, we need to seek to fulfill in our generation on a world scale to see that "they shall beat their swords into ploughshares and their spears into pruning hooks."

Are we willing to face the challenge, not of world dominion, but of world leadership? Could we lead the world out of the economic chaos that will follow this war and the gaunt ghost of totalitarianism that seeks to submerge civilization? Would we fail. Will we bring forth the fruits that will justify God in choosing us? Has the salt lost its savour? Is it to be cast out and trodden under foot of men?

We have faced, in the last quarter of a century, the greatest opportunity that has come to our nation since Jesus stood with streaming eyes over a city that knew not the time of its visitation. Shall we have the Kingdom of God taken away from us? If we seek to maintain our place by material wealth and military supremacy alone, we shall fail. Every nation that has thus sought perpetuity of national life has failed. We might gain the whole world and lose our own soul.

Israel Had Failed. Why?

They had failed to produce the fruits that God expected and demanded. Israel had been selected to maintain religion of the one true God amid all the world, both by example and by precept, but they had failed to bring forth the fruits of righteousness.

What had happened in Jerusalem?

1. Their religion had become formal. It was an outward shell of whiteness, but within, full of rotteness.

2. Ingratitude for the precious privileges was rampant. Great prophets had spoken, but the message was not appreciated,—not passed on to others. They were to fulfill this destiny, for in and through them, all the nations of the earth were to be blessed. Social impurity, neglect of the poor, lovers of pleasure rather than lovers of God, they had forfeited their kingdom rights.

Jesus said the kingdom should be taken away and given to another nation. We have had thrown into our laps the challenging world task and world opportunity of leadership. What have we done with God's message and our opportunity?

The Enemies of Mankind

The three great enemies of national perpetuity in the past have been famine, pestilence and war. Through cultural development of our scientific minds, we have all but conquered two of these arch enemies of the race. The development of transportation has made it possible to deliver food to the ends of the earth. Pestilence, that ravaged the earth and destroyed the multitudes,—the second great enemy of mankind,—has, through scientific discovery, been all but driven to its den. We see the Bubonic plague, smallpox,

diphtheria, pneumonia,—25 per cent of the inhabitants of the Fiji Islands died from measles in 1875,—depopulating nations. So, we find that the minds of our people have worked to the subduing of two of the three major destroyers of mankind. However, the discoveries and advances of science have tended in only one direction so far as the third major menace of the world is concerned,—that is, to make war more deadly. So, it would seem that the great problem in that realm is to face, as a major task, the making of a warless world and the banishment of war for the preservation of the world and in order that the world may be made safe for Democracy. Banish war? How banish it? We felt that we must fight one war to make the world safe for Democracy. Now, we are preparing feverishly to fight to make Democracy safe for the world. The elimination of war, as the last major enemy of mankind, is the most challenging task faced by any nation today. The Earl of Oxford and Asquith, who was Prime Minister of England at the outbreak of the World War, said, "Unless we can eliminate war, it will be the death of civilization and all that makes life, international life, individual, communal life, worth living." There can be no effective safeguard for the ideals and treasured possessions and promises of our race until we have wiped international warfare off the slate of possibility. That is no Utopian ideal. As difficult, if you like, as unimaginable things have been done. Slavery, pirate war, duelling were all regarded in their day as natural and even necessary institutions. Why and how have they disappeared? Not by repression, not by coercion, but through the cooperation of moral force which sapped their vitality, which discredited their authority and which brought them, in due time, one and all, their message of doom. So it will be when, by these agencies, the cause of war becomes, as it will become, a memory of the past.

Some trust in chariots and some in horses, but we will remember the name of the Lord, our God.

Certainly, a democracy could only wage a defensive war. Only a dictator can wage an offensive war. Instead of fighting, could we recognize a calling to use all of our resources in the interest of men as men? Is it too late to repudiate our reliance on force of arms and skill at diplomacy and take a lead in bringing the leading nations to work out a modus vivendi and in starting the rulers of the earth on a plan

New Home—



MISSISSIPPI
ENGRAVING CO.
JACKSON,
MISS.

looking to the fundamental human interests?

There is no peace or security or even tolerable existence for men so long as empire building, racial preferences and national preeminence dominate the national and international policies.

Can civilization be saved by fighting? I am persuaded that our way of life cannot be saved by fighting, but it will crumble and die. We must become a brotherhood or a shamble.

With the history of the past before us, we are reminded that national perpetuity in the past has not grown out of material wealth, education, culture and art, and military might.

We Face What?

With a world outlook and the dream of a chosen nation, we need to clean up and clean out. With the Pendergast, Kelly Nash, Tammany and countless smaller pretenders to the throne, divorce, corrupt politicians, grafters, gamblers in high places of political preferment, ignorant and incompetent officials to administer our laws, we face the collapse of our democracy and the destruction of our civilization, to say nothing of our failure of elevation to world leadership. We must bring forth fruits or else we will lose our world opportunity and fumble our destiny. It is Jerusalem or the Jungle. Christ or chaos.

The Religion That Does Not Function

Our churches, with their vast membership, possess a Christianity that does not function. It functioned in the early centuries; it drove out the gods of ancient Rome and set up the worship of Jehovah. We saw

the gladiatorial combats, the most terrible examples of inhuman irreligion of all time, driven out by law in 404 A. D. With a membership that is supported by their finances and presence of only twenty-five per cent of the whole, another twenty-five per cent who occasionally attend, and fifty per cent who never darken the doors of our places of worship, we are seeking to bring to pass the Kingdom of Heaven and accept the challenge of world leadership. We cannot do it. With the majority of our people never attending divine worship, never paying or praying, perhaps, we are trying to bring in the Kingdom of God.

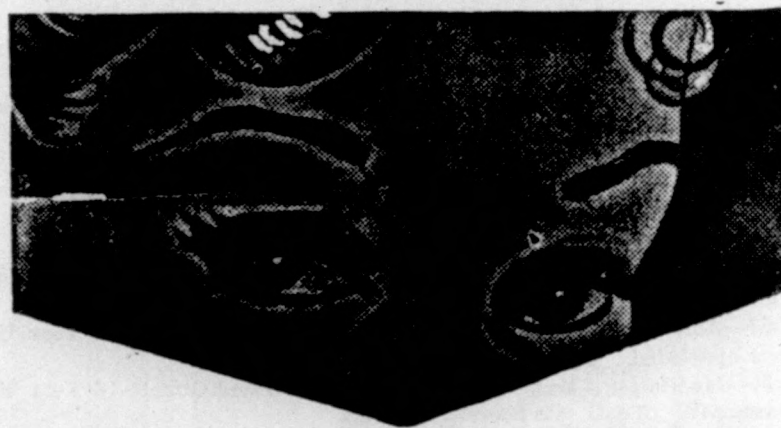
(Continued on page 15)

Pull the Trigger on Lazy Bowels

with herb laxative, combined with syrup pepsin to make it agreeable and easy to take

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative Senna to pull the trigger on those lazy bowels, combined with good old Syrup Pepsin to make your laxative more agreeable and easier to take. For years many Doctors have used pepsin compounds, as agreeable carriers to make other medicines more palatable when your "taster" feels easily upset. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative Senna, combined with Syrup Pepsin. See how wonderfully its herb Laxative Senna wakes up lazy nerves and muscles in your intestines, to bring welcome relief from constipation. And see how its Syrup Pepsin makes Dr. Caldwell's medicine so smooth and agreeable to a touchy gullet. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative Senna at your druggist's today. Try one laxative that won't bring on violent distaste, even when you take it after a full meal.

Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



CONVENTION SERMON—

(Continued from page 14)

With our membership worldly, unholy, sinful and morally unclean and spiritually bankrupt, we are trying to lead a world out of darkness into the light. Can we, with such a situation, ever bring forth the fruits of the Kingdom? Not unless a rebirth shall come. I believe it is coming. It may come from the battlefield; it may come from Calvary.

It has been said that England was reborn this year. I hope the rebirth was of God. God is not asleep at the pilot wheel of the universe. I think His hand has already been seen in the deliverance that came to Great Britain in the evacuation of her 355,000 trapped soldiers when Hitler had said they must be destroyed. Their escape was humanly impossible. The King of Belgium had surrendered and had left the English army in an impossible situation. A day of prayer was called for and all day Sunday, the people of England prayed. Then, for three days, a mist covered the English Channel. It had never happened before. A volunteer army manned the small boats,—1200 of them—and for these three days, with a dead calm in the Channel, 355,000 men were saved. Churchill said, "Humanly speaking, Great Britain faced the gravest disaster of history." The London Times commented, "The only answer is God. It was a miracle."

When Hitler prepared to invade England, a storm had begun near Florida and was headed toward the Eastern Atlantic, but its course was changed and was lost until it swept down, tearing up the waters of the English Channel, destroying some forty to sixty thousand German soldiers and driving their boats where the Royal Air Force destroyed many of them. The British newspapers note how wonderfully God has wrought in these two events. England prayed. They still pray.

The demons that thrive in our church life can only be driven out through prayer. We must be reborn. We must be able, all of us, to bring forth the fruits of righteousness. A renovation of our church life, our governmental life, all life, must be made new. The fruits of righteousness must grow within us. Our own vineyard must be kept. We must be the "salt of the earth." Can God make us over? Can we be reborn? Can we live again?

Whatever our people shall do in the days that are to come, in the assumption of world leadership, we should recall that only the Cross will tower over the wrecks of Time and uppermost in our every step should be the Glory of God. If we are to die and our civilization perish on the battlefield, shall it be one nation dying for another, expecting a resurrection from that Battlefield, which shall become our Calvary?

Our World Opportunity of Leadership

With a vision of God's call to world leadership, let us bear aloft the Light and here make a stand to build in perpetuity a nation to whom God will commit His kingdom; but, if our nation does not bring forth fruit, it shall be taken away. If we are untrue in this hour, the triumph

will not come, but the flaming torch of world redemption will fall from our nerveless grasp, perchance to be held aloft by another nation which lies bleeding and dreaming, with its closed, almond eyes far toward the setting sun.

"Renaissance"

"The world stands out on either side, No wider than the heart is wide; Above the world is stretched the sky, No higher than the soul is high.

The heart can push the sea and land Farther away on either hand; The soul can split the sky in two, And let the face of God shine thru.

But East and West will pinch the heart

That cannot keep them pushed apart And he whose soul is flat—the sky Will cave in on him, by-and-by."

—Edna St. Vincent Millay.

—BR—

STILL SERVING, GOD BLESS HIM

—O—

I am sorry I have fallen so far behind in my subscription to the Record. I shall find it hard if I am to miss its weekly visits.

Since my retirement I have come back to work among the thousands of Mexicans in the Lower Rio Grande Valley where I labored for eight years before going to New Orleans.

There are more than sixty thousand of them in this immediate section, and there are but few endeavoring to reach them.

I have been preaching from four to six times a week in Spanish and occasionally in English.

Mississippi Baptists helped greatly to make possible the Baptist Rescue Mission with its Woman's Emergency Home and I trust they will continue to stand by it in all its future development.

I greatly miss the frequent contacts I had with them, but through the Record I try to keep informed as best I can of all the work in which your hands and hearts are engaged.

Very sincerely and fraternally yours,

J. W. Newbrough,
814 East Polk St.
Harlingen, Texas.

—BR—

An old Vermonter was remarkably well informed, but so very lazy that the new pastor asked him how he had contrived to learn so much.

He replied, "I just heard it—here and there—and I was too lazy to forget it."

LAXATIVE WITH THREE IMPORTANT FEATURES

Three things most people want a laxative to do are: act punctually; act thoroughly; act gently.

This one usually fills all three requirements; brings happy relief from constipation's headaches, biliousness next morning if taken at bedtime by the directions.

The way BLACK-DRAUGHT generally benefits users is mainly due to its chief ingredient, an "intestinal tonic-laxative" which helps impart tone to lazy bowel muscles. The millions of packages used prove BLACK-DRAUGHT'S merit. It's a purely vegetable medicine. And economical too! 25 to 40 doses cost only 25c.

RETURNED MISSIONARY TO SPEAK IN LOUISVILLE

—O—

Louisville, Miss., Nov. 4 (Special). Miss Nannie David, daughter of the founder of the first mission station in Nigeria after the Civil War, and builder of the first school there, will speak to the Sunday school workers and boys and girls of North Central Mississippi, at the Intermediate Sunday School Rally, at Louisville, Mississippi, in the First Baptist Church, November 17, at 2:30 p.m.

Miss David, born in Nigeria, and rich in experiences and knowledge of the mission field is one of our most interesting speakers. Her collection of articles and souvenirs is unsurpassed. Her message is straight forward and practical.

All interested persons are cordially invited by the host pastor, Dr. J. N. McMillin.

—BR—

"You have a very slick and tough competitor."

"Ach, such a shyster and double-crossing crook! He's a disgrace to the trade!"

"Very unpleasant, indeed. By the way, wasn't he formerly one of your employees?"

"Yes, the ingrate! Everything he knows about the business he learned from me."

WELSH NECK HIGH SCHOOL was the forerunner (1894-1908) of Coker College. An effort is being made to complete the catalog file of the Welsh Neck High School. If any former student, or friend, has an old Welsh Neck catalog, Coker College will greatly appreciate having it either as a gift or a loan. Address your communication to Miss Josephine Erwin, assistant to the president, Coker College, Hartsville, S. C.

—BR—

As soon as the day begins to dawn The meadow lark starts singing.

As soon as the evening comes, a star—

The angel's Lantern — starts swinging.

As soon as I am in the tub

The telephone starts ringing.

Neuralgia

Next time you have neuralgia or headache get quick relief with Capudine. Acts fast because it's liquid. Soothes upset nerves. Used over 40 years. Follow directions on label. 10c, 30c, and 60c bottles.

Liquid CAPUDINE

FOR CHAFED SKIN

There is nothing more comforting than gentle bathing, and freely applying bland, soothing RESINOL

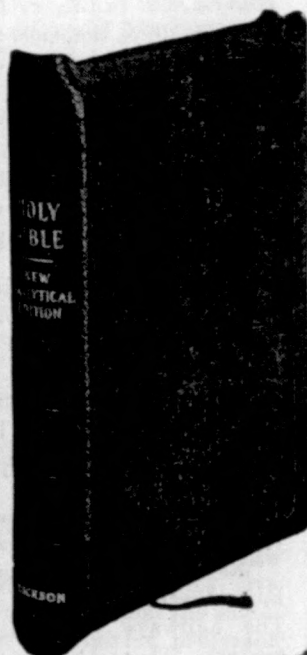
RESINOL OINTMENT AND SOAP

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NEW ILLUSTRATED TEACHER'S REFERENCE BIBLE



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THE BAPTIST RECORD

JACKSON, MISSISSIPPI

A serious crisis has developed in our Japanese Mission. For many years, the Interdenominational Missionary Council (an organization to which Southern Baptists did not belong) has been working, in season and out of season, for some form of church union. They at last have church union, but with very serious complications which they did not want.

Joining forces with their "axis" partners, Germany and Italy, the Japanese Government recently created a totalitarian state and immediately adopted a new Religious Organization Law, forcing all religious bodies and denominations into one organic church union known as "The Genuine Japan Christian Church." Upon all the denominations working in Japan this organic church union has been imposed by the Government. Bishop Abe, formerly a Methodist bishop, has been made the head of the new government-sponsored church, by the Japanese state. Bishop Abe is an ardent Shrine-Emperor worshiper. At the heart of the new church creed handed down by the State, is established the pagan cult of Shrine and Emperor worship. The new church must reflect the government's attitude and wishes with respect to policies and plans for the proposed "New Order in East Asia." The new church is to be told what it may or may not teach and practice.

Southern Baptists have now been at work in Japan for fifty years. During that time we have established a fine group of Baptist churches and developed a number of splendid institutions—schools, colleges, a theological seminary, a woman's missionary training school, a publishing house, missionary boards, a united Baptist convention, and other fine kingdom agencies.

A Forced Merger

Now, all of these kingdom agencies will be taken over and administered by the new "Genuine Japanese Church." Fancy Baptist pastors being appointed to their churches by a Methodist bishop!

We do not yet know all the facts and implications of the recent developments in Japan. All mail is censored and the missionaries cannot write us fully. We are waiting for a detailed report from our secretary for the Orient, Dr. M. T. Rankin. We are going to be patient, and get all the available facts before taking any action. We sympathize deeply with our Japanese Baptists in this hour of crisis. They are genuine and true, and did not want to go into this state-dominated church; but they were helpless before the tide of hysteria, sweeping over Japan. We must think of them and their sufferings in this tragic hour. They sorely need our sympathy, our patience, and our prayers.

No Church Union For Southern Baptists

We want to assure our people that, whatever happens in Japan, the Foreign Mission Board is not going into any scheme or form of church union in Japan or China or anywhere else on earth. We are ready to withdraw our missionaries and close the Japanese Mission, if the facts are as reported. If our missionaries have to relinquish their official connection with the churches and schools, we sincerely hope they can remain in Japan as individuals and just live and witness for Christ, as opportunity offers. Our Japanese brethren need counsel and sympathetic guidance in this testing hour, and we hope our missionaries will be allowed by the Government to remain in Japan, until this unnatural wave of war hysteria and spy scare is passed.

It will pass one day, and sanity and Christian love and good will, will again prevail. Japan will yet turn to Christ. The Saviour has not left Japan to her sin and pagan madness. As long as He is there, our place is by His side. Until our missionaries are driven out by the Government, they will remain and carry on personally for Christ.

Let us pray for them.

A Crisis In Our Japanese Mission

Charles E. Maddry, Executive-Secretary
Foreign Mission Board

ADVENTURING FOR CHRIST

George W. Sadler,
Secretary to Europe, Africa, and the Near East

In these latter days when multitudes are waiting for the Government to do for them what they should be doing for themselves; when there is an unprecedented emphasis on "social security"; when the ancient dictum, "charity begins at home," is frequently heard, we would all do well to unite in the prayer: "O thou who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety."

We should never forget that the spirit of Christianity is the spirit of recklessness; that from the beginning ours has been a costly religion; that in the very warp and woof of our Christian fabric there is a red thread which symbolizes sacrifice.

Possessed by this spirit, four of our young people are now journeying toward Africa. Appointed last April, Dr. and Mrs. Howard D. McCamey and the Rev. and Mrs. Maurice E. Brantley have been longing to set sail for the land of their hearts' desires. Effort after effort was made to secure passage for them and finally a half-open door presented itself. After cutting themselves loose from yards of red tape, they are on their circuitous way. From New York they sailed on November 1, going by way of Trinidad, Pernambuco, and Capetown. They have no assurance that they can secure passage from Capetown to Nigeria, but failing to find a ship, they are prepared to drive the 3,000 or 4,000 miles from South Africa to their field. Fortified with quinine, boiled water, mosquito nets, and an unfaltering faith, they go "looking at the light that is in the face of Jesus Christ, and knowing how to laugh at impossibilities in His name."

A WORD OF WARNING

(Foreign Mission Board)—"Forewarned is forearmed" says an old adage. To that end Missionary Frank W. Patterson keenly alert to developments in Mexico, writes as follows:

"Moscow is also making her bid for Mexico. As you no doubt read, Trotsky was assassinated in the colony which adjoins ours. His fourth international as also the third international continue to play an active part in the labor organizations which practically control Mexican life.

"Recently I visited one of the government's largest schools for the children of its soldiers. The hallways were plastered with communist posters. There has been a vigorous poster campaign also against the Jews. I do not know what will be the outcome of all this, but I do know that if atheism in Mexico is not met with the Gospel today, we shall have a big bill to pay tomorrow."

HOW DO WE COMPARE WITH HIM?

Recently there came to Mr. E. P. Buxton, treasurer of the Foreign Mission Board, a letter which cannot fail to shame and to stir some of us who have never learned the real meaning and the genuine joy of sacrifice. The letter, from a well known and greatly beloved missionary in China, authorizes the treasurer to deduct from his meager salary ten dollars to be given to aid British Baptist missionaries.

APPRECIATION

(Foreign Mission Board)—Miss Naomi Schell who, upon her arrival in America went immediately to Mayo Clinic, has been able to proceed to Asheville, North Carolina.

For the many greetings sent to her at the Mayo Clinic, she wishes to express her heartiest thanks.

A WAY TO HELP

At the Foreign Mission Board headquarters there are two very lovely articles, gifts of consecrated love. They are a string of fifty-four genuine amber beads of uniform size, and magnificent crocheted bed spread, both of which were exhibited at the Southern Baptist Convention in Baltimore. The donor has requested that these be sold and the money turned over to the Chinese Relief.

Each is available for \$25.00, though their value far exceeds that amount.

These are two "good buys" for Christmas—investments which will help to feed starving Chinese refugees.

For information, write to Miss Mary Hunter, Box 1595, Foreign Mission Board, Richmond, Virginia.

—BR—

TO THE MISSISSIPPI BAPTIST CONVENTION BOARD:

Dear brethren.

Committees representing the Lebanon Association Baptist Pastors' Conference and the Southeast Mississippi Baptist Pastors' Conference met in joint session in Hattiesburg, Miss., November 4th, to consider a plan for meeting the spiritual needs of the men at Camp Shelby.

The conclusion of the group is that the problem is too large to be handled as a local responsibility.

We therefore respectfully appeal to the Mississippi Baptist Convention Board to make adequate provision for a program which will care for the spiritual needs of the 75,000 to 100,000 men to be stationed in this camp for training. In the opinion of the committees minimum requirements for a worthy program would include a tabernacle to seat 2,000 to 3,000 men and three to five men to have charge of the program, with a possible cost of \$7,000.00 to \$10,000.00 for the year.

Respectfully submitted,

J. A. Barnhill, Chairman
Lebanon Association

A. C. Parker
Lebanon Association

N. J. Lee
Lebanon Association

J. H. Street, Chairman
Southeast Conference Com.
and Sec. joint committee.

L. E. Green
Southeast Miss. Conference

E. I. Farr
Southeast Miss. Conference

—BR—

It is said that Bible circulation in Germany was double the past year over what it was the year before.

Double Springs Church (Webster County) is a small country church. Rev. J. V. Wilson is pastor. We had a good revival here in August with Dr. C. S. Thomas helping. There were 14 conversions. Miss Nell Taylor taught a Sunday school course and held a D. V. B. S. that helped very much. Our Sunday school has grown in one year's time from about 50 members to 108 with Mr. W. A. Turman as our superintendent. The Intermediate girls' Sunday school class is standard. Mrs. J. M. Scarborough is the teacher. The Sunday school as a whole is trying to reach standard. We have recently put The Baptist Record into the homes. We have 15 subscribers.